ब्रह्मविद्या  BRAHMAVIDYĀ

THE
ADYAR LIBRARY BULLETIN

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

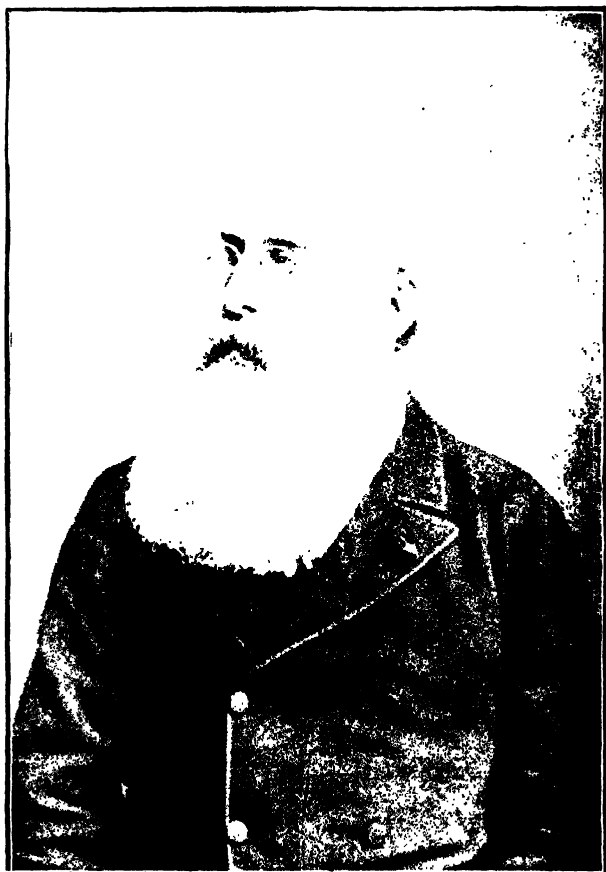
UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.

Vol. I, Part 1 17th February, 1937

CONTENTS



Printed and published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.



Col. H. S. OLCOTT (as in 1884)

1832 1907

Founded the Theosophical Society in 1875 and the Adyar Library in 1886

MESSAGE

From Dr. G. S. Arundale,

President of The Theosophical Society

In many ways The Adyar Library is the jewel of our International Headquarters. It is one of the most potent protagonists of the Three Objects of The Theosophical Society, and attracts to Headquarters students from all parts of the world who are anxious to bask in the light of its priceless treasures in an atmosphere which is unique to Adyar.

Our Library authorities are rightly anxious to do everything possible to increase the channels of its usefulness. Already, The Adyar Library Association has been started, particulars of which will be found elsewhere in this issue. And now I most heartily welcome "Brahmavidya" which will be a quarterly organ intended to acquaint the student world a little more closely with the value of The Adyar Library to all who seek through the study of differences to penetrate into the fundamental unities of life.

I feel that Colonel Olcott would be very happy to know of this extension of his work, for The Adyar Library is one of the great Theosophical memorials to our President-Founder. May "Brahmavidya" become a worthy reflection of the wisdom enshrined in the Adyar Library

George S. Arundale

MESSAGE

FROM C. JINARAJADASA

SANSKRIT is a most difficult language to know well, and there will always be only a few who will undertake the arduous task. But once accomplished, the enthusiast discovers a wonderfully fascinating world of human achievement in literature. To the Western world, Greece shines out with a splendour of light which seems to be the crowning achievement of humanity. But a light of a different intensity, and reaching out to a wider sphere, is that which shines from the literature of Sanskrit. Only the student of languages will know the delight of the precision and clearness so characteristic of Sanskrit; but those interested in the message of India can know what her literature contains by means of translations.

The Adyar Library has a unique role among the great Oriental Libraries of the world, because of its close association with the Headquarters of The Theosophical Society.

Though the work of the Library is in certain Oriental studies, and that of collecting, copying and editing texts, and where finances permit, publishing them in translations, that work takes place in an atmosphere of reverence for all the religions of the world, united to a never-ceasing enthusiasm for the numerous aspects of human culture represented by the civilizations both of the West and of the East.

This first issue is only the beginning of a great task, which will be carried on generation after generation by those who will strive to remember what the world owes to Asia and her culture. As a past Director of the Library, I ask for the enthusiastic co-operation of all, whether they know Sanskrit or not. For, the aim of the Bulletin is not solely linguistic studies, but to disseminate throughout the world the significance of those studies as revealing the Divine Nature hidden in man.

C. Jinarājadāsa

OURSELVES

WHEN the Adyar Library was established by Col. Olcott, the President-Founder of the Theosophical Society, fifty years ago, it was within his plan to arrange for the publication of a periodical for the purpose of making the priceless treasures of the Adyar Library known to the learned and lovers of Oriental learning all over the world.

As early as 1901, that is only fifteen years after the foundation of the Library, Col. Olcott sent round a circular letter (both in Sanskrit and in English) announcing his desire to start a periodical with the main object of serially publishing the important manuscripts stored in the Library. The following is taken from the General Report of the Anniversary and Convention of the Theosophical Society held at Adyar in December 1901:

> I have in contemplation the establishment, as soon as funds are available—probably during the coming year—of a monthly Sanskrit Journal similar to the well known "Pandit" established by the late Dr. Ballantyne at Benares, in which will be printed for circulation throughout the literary world the rarest and the most important works in our possession. A circular enumerating the unique manuscripts in our hand has been widely circulated and the opinions of Eastern Pandits and Western Orientalists asked as to the order in which they should be printed.

For various reasons, the project did not then materialise. About ten years later, when Dr. Schrader was the Director, he started a series of Library Publications; the first volume of the descriptive catalogue ınuscripts in the Library (containing the

Upaniṣads), the critical edition of the Saṃnyāsopaniṣads, the Ahirbudhnyasaṃhitā—these were the earliest publications of the Library. When Pandit Mahadeva Sastri became the Director, he took on hand the publication of the Upaniṣads with the commentary of Upaniṣad Brahmayogin. This series has now been completed.

In 1930, Dr. C. Kunhan Raja, the then Director of the Library, formulated a scheme for the publication of a Bulletin from the Library and referred to it in his Annual Report for the year. The matter was however not taken up then; it was thought that until the series of publications already started by the late Pandit A. Mahadeva Sastri was completed, it would not be advisable to alter the programme of the literary activities of the Library. It was also not possible for the Library, having regard to its financial position, to undertake the publication of a Bulletin, and at the same time to continue the Upaniṣadic publications. When, however, the Upaniṣads series was completed in 1936, we decided to take up the question of the publication of the Bulletin, which was also one of the objects for which the Adyar Library Association had been started in January 1936. Accordingly an appeal was sent round in October 1936 inviting the advice and help of well-known Scholars and lovers of Oriental Learning all over the world. The response to our appeal has been extremely encouraging; the sympathy shown and the co-operation promised and received have surpassed our hopes. Letters of appreciation have been received from many Learned Bodies as well as individual

scholars and lovers of learning; many of them have promised to send in contributions. Many have also sent in their subscriptions and others have registered their names as subscribers. Many journals have agreed to be on exchange relations with our Bulletin. In this connection, special mention may be made of the following names: Manager to His Holiness the Jayapadam Jagadguru S'ri Sankaracharya of Kanchi Kamakoti Pitham, Kumbakonam, Sir P. S. Sivaswami Aiyer, Sir C. P. Ramaswamy Iyer, Mr. K. Basavaraj Urs (Mysore), Rao Bahadur D. Srinivasa Sastri (Vizagapatam), Dewan to Srimant Raja Saheb of Aundh, Prof. Vidhusekhar Bhattacharya (Calcutta), Prof. K. A. Nilakanta Sastri, (Madras) Dr. M. H. Krishna (Mysore), Mr. Khwaja Muhammad Ahmed (Hyderabad Dn.), Hira Lal Parekh (Ahmedabad), Mr. G. V. Acharya (Bombay), Sir George Grierson, Dr. F. O. Schrader, The Royal Asiatic Society of Great Britain and Ireland, The Allahabad Universty, Oriental Institute (Baroda), The Quarterly Journal of the Mythic Society (Bangalore), The Jaina Siddhanta Bhāskara (Arrah), The Jaina Gazette, The Indian Review (Madras), The Journal of Indian History (Madras), The Poona Orientalist, The Bulletin de l' Ecole Francaise, The Greater India Society (Calcutta), Mr. F. L. Woodward, Mr. J. J. Poortsman (Holland), Mr. A. F. Knudsen (Shanghai), The General Secretaries of The Theosophical Society in India, Cuba and Italy, The Societe Theosophique de France (Paris), Mrs. Paula Kemperling (Vienna), Dr. D. Gurumurti (Madanapalle), Prof. D. D. Kanga

I.E.S. (Retd.), Mr. H. Hotchener (America), Mr. T. Kennedy (Ireland), Mr. H. Frei (Ceylon), Mr. Kersasp H. Kanga (Bombay), Captain E. M. Sellon (England), Mr. J. Kruisheer (Holland), Mrs. C. Van Rietschoten van Rye (Java), Mr. George Corbet (Scotland), Dr J. H. Cousins (Madanapalle), Mr. Sidney A. Cook (U.S.A.), Mr. A. Ranganatha Mudaliar (Tirupathi), Mrs. J. Burger Godfriedt, Mr. Will C. Burger, Prof. T. R. Sesha Iyengar (Madras), Mr. Kurt. F. Leidecker (Troy. N. Y.), Babu Hirendra Nath Datta (Calcutta), Miss E. Lyner (Switzerland), Miss Maria Taaks (Hanover), Mr. Glasbergen (Holland), Panda Baijnath (Benares), Mr. Prayag Dayal (Lucknow), Society for the Study of Religions (London), Mr. T. G. Aravamuthan (Madras), Rao Bahadur, K.V. Rangaswami Iyengar (Principal, Benares Hindu Universty) and Miss E. Snodgrass, (U.S.A.)

The Bulletin will be issued four times in the year, on the 17th of February (in memory of Col. Olcott, President-Founder of The Theosophical Society), the 8th of May (in memory of Madame H. P. Blavatsky, Co-Founder), the 1st of October (in memory of Dr. Annie Besant, the 2nd President of the Theosophical Society) and the 1st of December (in honour of Dr. G. S. Arundale, the present President of The Theosophical Society.) The size of the Bulletin will be about twenty formes per issue, and between 72 and 80 formes for the whole year.

We start in the first issue with the publication of a Ṛgveda commentary by Mādhava, of which there is only one manuscript so far known. In the Upaniṣads

Series, the Adyar Library has already published the Texts; we now begin the English Translation of the same. In the Gṛhyasūtras Series, (works on Dometic Rituals) the Gṛhyasūtra of Ās'valāyana with the commentary of Devasavāmin, which has not till now been published is taken up first. Along with the text and commentary, there will also appear an English translation of the text with explanations in English. Descriptions of the rare and valuable manuscripts in the Library, corrections to our published catalogue of manuscripts—lists of additions made to the Library after the catalogue was published—these will be regular features of the Bulletin. In later issues, we propose to devote a special section to the publication of Works on Aesthetics—specially Music and Drama. It is also proposed to continue the work of Dr. Schrader by bringing out a critical edition of the Upaniṣads, noting all the variants in reading found in the manuscripts.

The proposal to start the Bulletin on the 17th February of this year is a matter of special significance to us. Col. Olcott passed away on the 17th of February 1907; and on that day every year a celebration is held at Adyar in his honour. Further the Library has been in existence now full fifty years; and we believe that the starting of our Bulletin "Brahmavidyā" in commemoration of this event is the most fitting tribute we can now pay to the great Colonel who founded the Adyar Library.

"May this, our humble offering, be pleasing in His sight."

HOW THE ADYAR LIBRARY WAS FOUNDED

IT was exactly fifty years ago to-day, on the twenty-eighth of December 1886, that the Adyar Library was formally opened by the President-Founder of The Theosophical Society, Col. H. S. Olcott. So far as its material existence is concerned, the Library started with rather small beginnings; but so far as the ambition of the President-Founder is concerned, so far as the scheme of the Library is concerned, so far as the hopes entertained by the President-Founder when he started the Library is concerned, the beginning was very big. Even though the Library was making steady progress during these fifty years, even though from those small beginnings the Library has evolved into one of the biggest and one of the best known Libraries of its kind in the whole world, it must be confessed that the Library has not yet come anywhere near what the President-Founder wanted it to be, what he meant it to be for the future generations of humanity. The Library was first started in a small room to the east of the Head-quarters Hall with comparatively few books. The response to the President-Founder's call when he opened the Library was magnificent; books and manuscripts, even money, came in steadily and before the President-

Founder passed away about twenty years after he started the Library, he was able to see the Library placed in a position of eminence in the intellectual life of the advanced nations of the world, in the ordinary lives of the various Universities and other learned bodies,—well known, recognised and appreciated by all those for whom the Library was meant. To-day the Library has one of the best collections of manuscripts, and though in numerical strength the printed books cannot compare with the other big libraries, when we take into account the weightage, it can claim a position by the side of any other Library in the world. If the number of printed books in the Library is comparatively small, even in relation to the Libraries in the city near which the Library is located, it is only as a consequence of the original idea with which the Library was started. The Library was started with a special purpose. The Library was instituted as a Theosophical Library and it was not meant as a competitor in the field along with the other popular Libraries.

In regard to the purpose of the Library and the scope of the Library, I cannot do better than to quote from the speech which the President-Founder made:

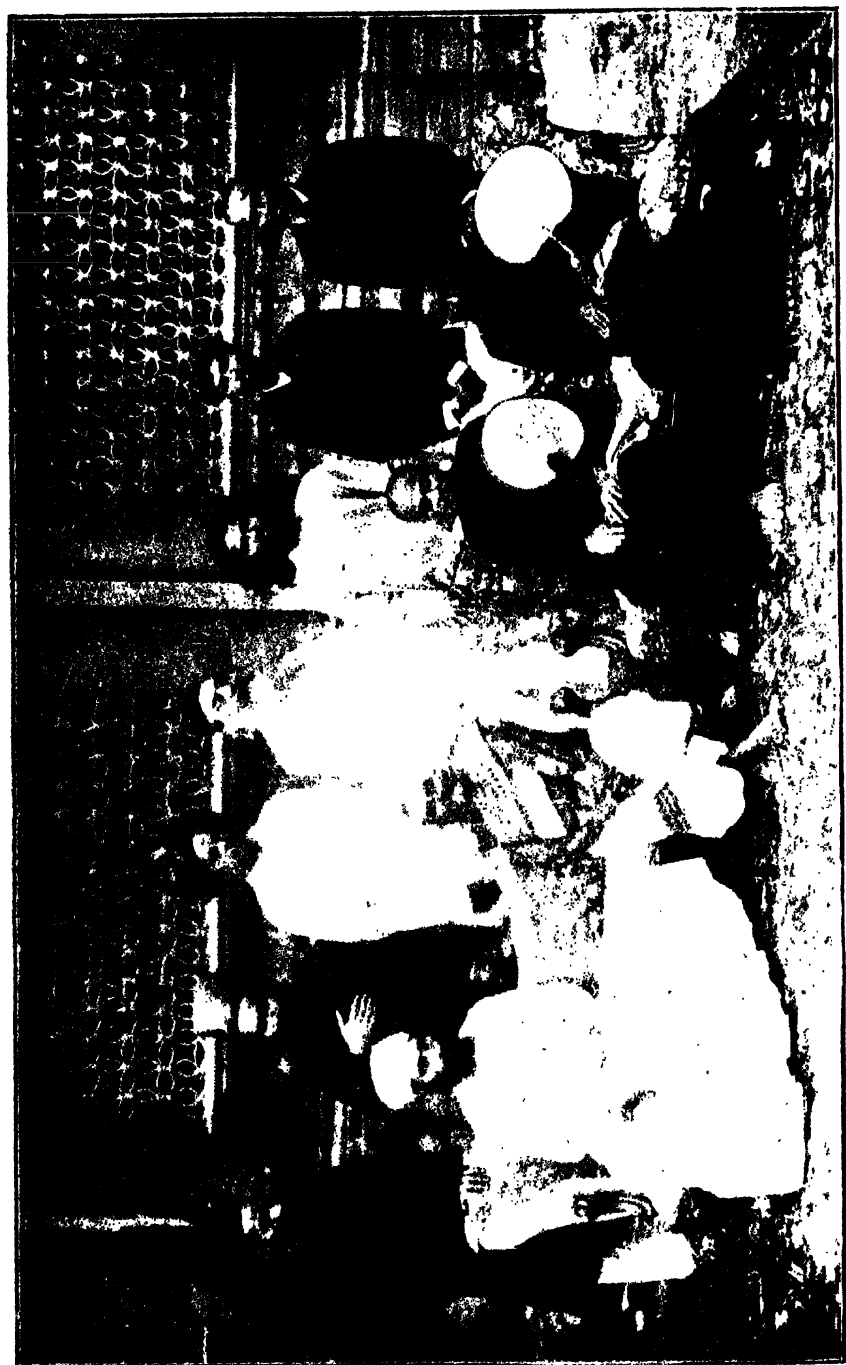
We are met together, Ladies and Gentlemen, upon an occasion that is likely to possess an historical interest in the world of modern culture. The foundation of a Library of such a character as this is amongst the rarest of events, if, indeed, it be not unique in modern times. We need not enumerate the great Libraries of Western cities, with their millions of volumes, for they are rather huge store-houses of books; nor the collections of Oriental Literature at the India Office and in the Royal and National Museums of Europe; nor even the famed Saraswati Mahal of Tanjore: all these have a character different from our Adyar Library, and do not

compete with it. Ours has a definite purpose behind it, a specific line of utility marked out for it from the beginning. It is to be an adjunct to the work of the Theosophical Society; a means of helping to effect the object for which the Society was founded. . . . .

The Theosophical Society was started in New York in November 1875. The two founders, Madame Blavatsky and Col. Olcott, came to India and held the fourth anniversary of the Society in Bombay, in 1879. It is a rather happy coincidence that this occasion was associated with the opening of a Theosophical Library also in Bombay. Within six years after that the project for starting the great Adyar Library was well on foot and when the Society celebrated its eleventh anniversary in Madras in 1886, the Library was formally started. During these seven years, the mind of the President-Founder was fully engaged in finding out ways and means to create in the mind of the educated people an interest in matters of religion and ancient civilization. During these seven years wherever the President-Founder went in India, he spoke among other things about the value of ancient Indian religion and civilization; he expressed regret at the lack of interest which the educated Indians showed towards their ancient heritage. It may not be out of place if I quote some of the statements of the Colonel on this subject: The following passages are taken from an address which the Colonel delivered at Allahabad in December 1879, as reported in the Pioneer:

The speaker then sketched the rise and progress of the Theosophical Society. It originated at New York, America, in the year 1875 as the result of a private lecture at the house of Madame





Blavatsky upon Egyptian Geometry and Heiroglyphics; the small company of intelligent persons present on that occasion coming to the unanimous conviction that the secrets of Egypt and especially of India could only be learned with the co-operation of native scholars. The results of Western Orientalism were unsatisfactory, for European Scholars, lacking in the intimate knowledge of the spirit of Eastern Literature were not agreed as to the meaning of ancient philosophers and authors. . . . .

The Report goes on:

At last Colonel Olcott came to India with two English colleagues and their learned Corresponding Secretary, Madame Blavatsky. They came expecting only to study Eastern religion and Yoga Vidya and report their discoveries to Western Theosophists. But they found themselves obliged to turn teachers as well. Hindu youth were as ignorant of ancient Aryan Literature, religion and science as European youth. They, alas, did not even know what the Vedas contained. . . .

In *The Theosophist* of February 1880, there is this statement:

While our party were at Benares, last month, they were visited by that eminent Orientalist Dr. Thibaut, President of Benares College, and what did he tell them? Why, that neither he nor any other European Orientalist understood the meaning of Sankhya philosophy; that he could not get it explained satisfactorily here; and that all the Pandits with whom he had conversed had assured him that the experimental proof of the ancient spiritual science described in Indian works was not obtainable in these days. What a sad commentary on the state of affairs in India. If patriotic natives deplore the fact that there is so much truth on the whole in what is said above, let them try to realise the duty which presses upon them. Let them aid and encourage every honest effort to revive Vedic Literature, Aryan Arts, the once noble Sanskrit Schools of the Brahmins, the memory of Aryan deeds and greatness.

The following extract is from a lecture which the Colonel delivered at Calcutta in 1883:

The idea that human nature may be changed by one's joining our Society, or that by accepting our code of bye-laws, the fixed

law of sociological evolution is to be set aside has never entered our heads. We are but sowers of thought seeds, and it is taken from the full granaries of Aryavarta. Sad, sad the days when Hindus have to be told that they descend from the Aryans, but are so unlike them that they have mistaken the old Aryan Philosophy for some new-fangled religion imported from across the Atlantic Ocean. There are many who show impatience because after four years of activity in India, our Society has not proved its ability to usher in a new Aryan era. They forget that though we propagate ancient ideas, to have them accepted and lived up to requires the same sociological evolution as that of the ancient authors of those ideas.

A little later he says:

What we need is that a few of the best men in Bengal and in each of the other provinces should unite to form a national committee to found everywhere throughout India free religious schools and open religious classes in Hindu secular schools and to compile Hindu religious and moral works of an elementary character for the youth of both sexes. This will be the beginning of a new era, the harbinger of a brighter day, the initiative of a course of sociological evolution whose outcome will be the elevation of the Hindu nation to the ancient level upon which its progenitors stood and worked out the problems of human destiny. If we can but see this work begun then shall the founders of the Theosophical Society have the ample reward of knowing that Theosophy has brought a blessing to the country of their adoption, and that, in promoting the study of Aryan philosophy, it has contributed to the spread of the benign spirit of brotherhood.

The following is taken from the report of a lecture which the Colonel delivered at Jamalpur in June 1883:

He pointed out to us the degradation of the modern Indians, the paramount importance of studying our own national literature and of devoting our lives to the culture of oriental science, religion and philosophy. There was not an eye that was not wet with tears—not a heart that was not heavy with sorrow when the venerable lecturer laid before us a sad picture of our present condition and contrasted it with the splendid one of our forefathers.

I need not multiply quotations. Wherever the Colonel went in India his appeal to the Indians was to try to

understand their ancient religion and philosophy. Colonel Olcott did not rest satisfied with mere words, with mere lectures, with mere precepts. If anything, he was a practical man. He did not leave it to others to do what he preached. He did what he said and in many cases he did more than what he said. When he shifted his Headquarters from Bombay to Madras in December of 1882 after celebrating the seventh anniversary of the Society, he received a rousing welcome from the people of Madras.

A very important work that he undertook was the starting of many Sanskrit Schools. After he came to Madras, a large number of Theosophical Lodges were started in South India, and if one looks into past reports it will be noticed that nearly every lodge started a Sanskrit school too. We must admire more the motive that inspired this undertaking than the actual achievement of the move. Many of the Sanskrit Schools were later closed down. But some still continue, imparting instruction to the highest standard as prescribed by the Universities. The Colonel also started funds for the proper maintenance of these Sanskrit Institutions. Text books were prescribed under his direction; a committee was formed for the proper supervision and administration of the institutions. There was a scheme for starting training schools to train up teachers for these Sanskrit Schools. There was a central organisation started in Adyar for the proper supervision of Sanskritic studies in India under the auspices of the Society. It was at this stage in the

progress of Sanskritic studies in India under the inspiration of Colonel Olcott that there came the next step, the starting of the Adyar Library.

In the Presidential Address which the Colonel delivered at the Convention in 1883, he says regarding the Sanskrit Schools:

> I am happy to say that the past year has furnished many practical proofs of the interest which the members of our Society take in the revival of Sanskrit learning and the education generally of the natives.

and he gives there the names of the Sansktit Schools which were started under the auspices of the Society. A central permanent committee of education at Adyar was another step which the Colonel took in 1884. A full scheme was also considered at the Convention in 1884.

It is in 1885 that we first come to the Library scheme. In his Presidential address, the Colonel says:

> Now since we hold such a relation to the national Sanskrit movement, what an anomalay it is that we have not at the Headquarters a Sanskrit Library. We ought to be able to attract to Adyar the cleverest Brahmin Pandits and the most learned Western Orientalists by the size and value of our Oriental Library.

The scheme for starting such a library was well on foot. The necessary sanction was obtained and the following is taken from the report of the Convention of 1885:

> The President said that he had perfect confidence in the future of the Library which they were about to found: the ramifications of the Society were so wide and the Asiatic members had such easy access to old books and manuscripts that in time our collection must become large and unique.

In the Presidential address, the Colonel said in the same year, 1885 :

> If we and our successors do their whole duty this can be made a second Alexandria, and on those lovely grounds a new serapioan may arise. In the Alexandrian Museum and the Bruchion, we are told were eleven lakhs of books and many apartments were crowded with the choicest statues and pictures. Its founder, the Macedonian King Ptolemy Soter and his son Philadelphus succeeded in making the Egyptian Capital the intellectual metropolis of the world and the influence of its schools and academies survives even to our present day. It may sound strangely for us to be mentioning those august names in connection with our infant Theosophical Society, but gentlemen, wait twenty years and you shall see what it will grow into. We are but agitators and poor scholars now, hardly able to push on through the obstacles but let us keep a dauntless soul and an unwavering faith in ourselves and our cause, and there will arise perhaps in far away lands and least expected way, friends who will snatch the laurel of imperishable fame by giving their names to our Adyar Library and Museum. . . . . To erect the building now for a Sanskrit Library and Museum would be to make the most appropriate monument possible to mark the close of the first decade of storms and the beginning of our new one of peace and sunshine.

I may mention in this connection that within twenty years after the starting of the Library, the Library had grown into a really first class institution well known throughout the world. All the Oriental scholars in Europe knew about it. Orientalists like Max Müller and Paul Deussen were in touch with the Library.

On the 28th of December in 1886, the Library was formally opened. It was a great function. Representatives of all the religions participated in the function. There were Brahmins, Buddhists, Muslims and Parsees. The following I take from the announcement of the Convention of 1886 :

Poems of great Asiatic Pandits, congratulating the Society upon the opening of the Adyar Oriental Library have begun to come in. Most appropriately the first two are from the holy Benares. We hear that the most famous Pandits of Bengal, Punjab, Bombay and Madras, are expected to honour the great event in a similar manner. There will be Aryan Sacred Music and Sanskrit recitations, addresses in English and vernaculars.

In the Presidential address on the occasion of the Convention of 1886 appears the following remarks of the Colonel regarding the Library:

Our long cherished dream to found a non-sectarian Oriental Library as an adjunct towards attainment of the second object of the Society's declared objects, is at last fulfilled. From every quarter of India and from Ceylon have come congratulatory poems in Sanskrit, Pali and Zend, from learned priests and Pandits—so many in fact that it will be inconvenient to read them all at the opening ceremony. Several hundred volumes have already been sent as gifts and hundreds more are being collected. As I have said before, it will be easy for our Branches to gather together here at a minimum of cost and trouble a large Library of Oriental Books.

It is worthwhile to quote the report of the opening ceremony of the Library as published in the *Madras Mail*:

The ceremony of the opening of the Adyar Oriental Library was celebrated yesterday afternoon with much eclat in the new council hall at the Headquarters of the Theosophical Society, Adyar. All along the walls of the hall metallic shields were suspended bearing the names of the cities and towns at which branch associations have been started, while the Arcot State Canopy of gold-embroidered velvet supported by four silver posts overhung the dais at the southern end of the Hall. The grounds were brilliantly illuminated by beacons of oil lamps placed at intervals and the hall itself was lit up by a large number of crystal lustres which hung from the ceiling. There was a large attendance of European and native gentlemen. In opening the proceedings, Col. Olcott the President-Founder said that the programme of the ceremony of the openning of the Oriental Library was intended to be of an eclectic character and to show that the Theosophical Society was not founded in the interest of any one sect or any one race. A Pandit from Mysore

next invoked Ganapathi, the god of occult learning and Saraswati the goddess of knowledge, after which a few boys of the Triplicane Sanskrit School sang some verses in Sanskrit. Two Parsee priests then offered a prayer, and this was followed by the recital of verses in Pali language by two Buddhist priests who had come from Ceylon to take part in the ceremony. A Mohomaden Moulvi from Hyderabad recited a prayer from the Koran, and prayed for the long life and prosperity of Her Most Gracious Majesty, the Queen Empress.

The following is from the Discourses of the President as found in the annual Reports of 1886:

The Library is neither meant to be a mere repository of books, nor a training school for human parrots who like some modern Pandits, mechanically learn their thousands of verses and lakhs of lines without being able to explain, or perhaps even to understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian sub-divisons of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental Literature; to re-establish the dignity of the true Pandit, Mobed, Bhikku and Moulvi; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres.

Col. Olcott had the dream of an Oriental Institute which he wanted to bring into existence at Adyar in the fulness of time, with organised series of lectures on the different schools of philosophy and religion and classrooms for students. He even considered a scheme of transferring the Adyar Property of the Theosophical Society to the Adyar Library, in order to give the Library a permanent existence after his death—in case his successor might find it impossible to take up residence at Adyar. (Extracted from an Article by the late Mr. A. Schwarz in *The Theosophist* for 1932, p. 604).

Along with the opening of a Library in Bombay at the first celebration of the anniversary of the Theosophical Society in India, (and that was the fourth anniversary of the Society), he also held an industrial exhibition. So far as the visible results of these two activities of the Colonel are concerned, it is the Industrial exhibition that has borne more prominent fruit, as can be known from the spread of Swadeshi spirit in dress in India. But the Swadeshism that he inculcated into the mind of the Indian nation regarding their inner equipment has yet to bear fruit. It is still in the back ground and this is the result which the Theosophical Society has yet to achieve through our wonderful Library. Another dream of Col. Olcott was to establish an Art and Portrait gallery in Adyar. In this matter too we have been able to make a good start as an annexe to the Library.

28-12-36. C. KUNHAN RAJA

M. WINTERNITZ

After we passed the final proofs of the Bulletin we note with a profound sense of loss to Oriental Scholarship the passing away on Saturday the 9th January 1937 of Moriz Winternitz, Professor of Indian Philology and Ethnology in the Prague University, at the age of 74.

THE NAME KALKI(N)

By Prof. F. Otto Schrader, Kiel

The name of the tenth Avatāra is an etymological riddle. It appears in two forms belonging resp. to the stems in-*i* (Kalki) and those in-*in* (Kalkin), and both of these are said to derive from ***kalka*** "dirt; sin", which it is hard to believe.

The form Kalkin can, as a Sanskrit word, apparently mean nothing but "foul, dirty; sinful", and thus it is understood by the Jainas who have employed it for a category of wicked kings of the Kali age within which, according to their doctrine, one Kalkin (Kakkī) appears every thousand years, and one Upakalkin every five hundred years.[1]

But Kalkin as the name of an Avatāra of Viṣṇu required, of course, quite a different explanation. So here the name in both its forms was understood to mean one who "has sin" = has come to put an end to sin, a ***kalka-vināśana*** or "destroyer of sin". This, no doubt, tallies perfectly with the story of the Kalki

[1] The description of one of these, *viz.*, the great tyrant Caturmukha-Kalkin, has led to the discovery that none else was meant than Mihirakula, king of the Huns, who was defeated by Yaśodharman in 532 A.D. (see Indian Antiquary, vol. 47, pp. 18 fll., and Commemorative Essays presented to Sir Ramakrishna Gopal Bhandarkar, pp. 195 fll.).

Avatāra, but has nothing to defend it in the practice of word-formation.

I do not see how this twofold application of the name could give us any clou as to its original meaning. Still it may be good, for clearing our way, to ascertain what sort of relation, if any, there can be between these two Kalkins, the Jain and the Hindu one. The fact that both of them are warriors and both play a part in the chronology of the Kali age renders it improbable that we have here a merely fortuitous coincidence of names, as of an Aryan and a foreign one. Considering further the bad character of the Jain Kalkins it is clearly impossible that they were the prototype of the Avatāra, while, on the other hand, their plurality as against the singleness of the Avatāra seems to point to their being a multiplication of the latter. Do then the Jain Kakkirājas owe their origin to an intended degradation of the Vaiṣṇava Kalki-Avatāra? This has, indeed, been suggested with reference to the oppression of the Jainas by the Vaiṣṇavas reported from the time of Rāmānuja and later.[1] But it seems to me that in earlier times the two communities were not at all hostile to each other.[2] S'aivism, it is true, has been always condemned by the Jainas, but Vaiṣṇavism (teaching *ahiṃsā*) was respected by them and even made use of to some extent.[3] But the

[1] See Abegg, *loc. cit.* below (f. n. 6), p. 140, referring to v. Glasenapp, Der Jainismus, pp. 61 fll. (64).

[2] There is even now at least one caste in Northern India the members of which are partly Jains and partly Vaiṣṇavas.

[3] Note the name Acyuta of their highest Kalpa heaven, the Nārāyaṇas and Balabhadras among their Great Persons, etc.

wholesale extermination, though of the bad ones only, attributed to the Avatāra Kalkin and the *prima facie* meaning of his name must have so much lowered him to their mind that he became for them the type of the blood-thirsty tyrant.[1]

The Vaiṣṇavite name, then, receives no light from the Jain one, and we must try to understand it from some other point of view.

Dr. Abegg, author of the most extensive and scholarly study on Kalkin that has hitherto appeared,[2] thinks that the Hindu view of the name is perhaps not altogether wrong in so far as Kalkin might be one of those names with countersense (*gegensinnige Namen*) of which some are known to us from the history of religions, such as the Iranian Pes'ōtan or as Rāhu as the name of a Buddha later than Maitreya. "But possibly," the same scholar adds, "Kalki should not at all be expected to be any designation significant in itself, but may rather be an historical name such as Rāma or Kṛṣṇa who are also Avatāras of Viṣṇu".

As to the former of these suggestions, I doubt that a single convincing example for it could be given from Indian sources. Rāhu is none, because it admits of a favourable interpretation (obscurating the fame of others, etc.);[3] and if the second suggestion means that

[1] Which can the easier be accounted for, as their knowledge of other religions was in earlier times, to all appearance, but a superficial one.

[2] Emil Abegg, Der Messiasglaube in Indien und Iran, Berlin und Leipzig 1928.

[3] Rāhula also (son of the Buddha) does, of course, not mean "Fetter, Bond" (which may have been the monkish explanation), but "Seizer, Captivator", or "Little Rāhu"—quite a good name for a Kṣatriya.

the name of the future Avatāra was chosen after that of a great man of the past and without regard to its etymology, this must remain a mere guess of little probability as long as we know nothing of an historical Kalki or Kalkin. In a foot-note (p. 140) Abegg refers to " nicknames for saviours ". The nickname " Dirty " is, indeed, not rare in India,[1] but there is nothing in the tradition about Kalki which would render it likely that the name of the Avatāra was ever understood in this way.

Dr. Przyluski, in a review of Abegg's book,[2] finds it " puerile " to believe that a man was called " defiled " because he was pure. In his opinion " the word *kalka* itself has not at all the appearance of an Indo-Aryan word ", as little as *kali* and *kāla*, all of which, together with *kalki*, " have a family-likeness and might derive from a root *kal* with or without suffix *-ka*, *-ki* ". He refers to the Jains and thinks that Kalki might have originally been the name of a nefarious being (*être néfaste*) and as such been transferred to Viṣṇu as the " destroyer of the universe ", a designation found occasionally applied to Kalki also. The root underlying the word is, he thinks, seen in Santālī *kal* which means (according to Campbell's Dictionary) " enemy, poison, serpent, and generally whatever is dangerous and to be avoided ".

[1] See the long list of nicknames collected by Edgar Thurston in his book Ethnographical Notes in Southern India, p. 536. Opprobrious names, by the way, are often not nicknames but protective names given to children in order to conceal their real name and thus secure them against evil spirits and black magic.

[2] Revue de l'histoire des religions, vol. 100 (1929), pp. 8 fll.

This is not very clear. It will hardly ever be proved that Kalki(n) was the name of a nefarious being before the Jains came to use it (Kalkin) in that sense, nor that the Vaiṣṇavas wanting a name for a liberator from sin should have turned for it to a notoriously bad being. And as to the supposed Muṇḍā origin, this is a useless hypothesis as long as it rests merely on a problematic "root" instead of showing a connection like, or rather more evident than, that suggested (in Indo-European comparative philology) of Sanskrit ***kalka*** with either Irish ***corcach*** "swamp", Armenian ***kork*** "dirt, dung", etc., or (as seems preferable; see below) with Sanskrit ***kāla*** "black" which on its turn has been quite satisfactorily connected with Greek ***kēlis*** "spot", Latin ***cālīgo*** "mist, darkness", and Old Slavonic ***kalŭ*** "mud".[1]

It may, however, be asked whether the name, though not a Muṇḍā word, might not be of Dravidian origin. Dr. Abegg has referred to this possibility without discussing it (*loc. cit.*, p. 57, n. 3). I can find no

[1] There is in Pāli, by the side of the Sanskritic *kāla* "time", a non-Aryan word for "black", *viz.*, *kāḷa*. Here the cacuminal (*ḷ*) points to *kāṛ-* "black" which (together with *kar-* and *kār-*) is common to the Drāviḍa and the Muṇḍā family (Drav. has moreover *kar-* with alveolar *r*) and may be also the source of Hindī *kārā* "black" (by the side of *kālā* "black" from Sanskrit *kāla* do.), But neither this nor Sanskrit *kāla* "black" can have a common origin with Sanskrit *kāla* "time", because the latter word was originally (in Ṛgveda, X, 42, v. 9 and the older Brāhmaṇa literature) used only in the sense of a definite or recurrent time (like Vedic *ṛtu*) and but later employed in the abstract sense and that of the great Destroyer which led to its association with *kāla* "black". There are, moreover, Indo-European etymologies for *kāla* "time", though not quite cogent ones (see Z. I. I. 1927, pp. 164 fll., and 1931, pp. 239 fll.). As to Sanskrit *kali*, we do not know its original meaning; if the latter be indicated by *nardita*, which is another name of the losing die, it could be accounted for as Indo-European; if not, it may or may not owe its origin to Santālī *kali* "black spot; black; defame" etc. Santal *kal* "time, age" and "fate, death", etc., (see Bodding's Dictionary) and also *kal* "snake" (*cf.* Sanskrit *kāla-sarpa*) are evidently but loan-words from the Indo-Aryan of which there are so many in Santālī.

support for it except in the Telugu which has ***kaliki*** " charming, lovely, pretty " and ***kalki*** used in the same sense and that of the Avatāra. Now, of course, the Paurāṇic stories tell us of Kalki as a man of incomparable splendour (Bhāg.-Pur.), of his beauty and virtue praised to his future wife (Kalki-Pur.), etc,, but nowhere, so far as I know, is his beauty emphasized to such a degree as would justify the assumption that he was called after it. But then the Telugu word need not always have had the restricted (erotic) meaning it has now. Looking around for its possible connections [1] we find that its original meaning must have been " shining, bright ", etc.; and this does accord with a much-stressed feature of the Avatāra, the ***dīpto brāhmaṇaḥ*** with flashing sword riding, according to some authors, even a fire-horse (Abegg, pp. 58 and 64). With regard to this, then, though later exaggeration must be reckoned with, it seems possible, indeed, that the name Kalki comes from some Dravidian language, perhaps the one which is still in possession of its close analogue.

But we are, I believe, not compelled to accept this solution. The name may, after all, be an Aryan one the original form or meaning of which as not been preserved. We need change but a single letter of Kalkin to obtain a surprisingly clear etymology. Iconography shows that the principal characteristic of the Avatāra (if not the latter himself) is the white

[1] Tam. ***kala***, ***kali*** " to appear ", ***kali*** " flourishing, ***kaluṛ*** " to shine forth, as beauty " ; Tam. ***kalai***, ***kaḷai***, Kan. ***kale***, ***kaḷe*** " brightness, splendour, beauty " ; Kan. ***kaḷisu*** " to appear ", ***kaḷike*** " appearing ", ***kaḷa*** " to shine, glitter " ; Tel. ***kaḷuku*** " brilliancy " ; Tulu ***kalakala*** " brightly ".—For Tam. ***kalai***, etc., see below, " Appendix ".

horse; and a Sanskrit word for "white" and "white horse", as old at least as the Atharva-Veda (IV, 38, 6-7) and known to Pāṇini (V, 3, 110), is ***karka***[1]. Other meanings of the word ("good, excellent; beauty; fire"; etc.) are now found in the kośas only, but seem also to reverberate in the Paurāṇic accounts speaking of the *tejas* of Kalki (see above) and might even be responsible for the association, in Telugu, of Kalki with ***kaliki***. For ***kalkin*** (*i.e.*, ***karkin***) as the name of a man compare ***aśvin*** and the Bahuvrihi ***śvetāśvatara***. Now, as both ***karka*** and ***kalka*** become ***kakka*** in the Prakrits, it seems possible that the name Kalkin is a wrong Sanskritization (owing to the rareness of ***karka*** as compared with ***kalka***) of the same name which the Jainas have preserved (and misinterpreted) as Kakkī. That is to say: the Prakrit name of the Avatāra pushed at some time into oblivion his Sanskrit name with the result of a wrong interpretation and forced etymology. This would also account for the vacillation of the name between Kalki and Kalkin. For, as is well known, in Prakrit the stems in ***-i*** as well as those in ***-in*** appear with the ending ***ī*** in the nominative of the singular.[2]

[1] Which is, in the most recent comparative dictionary of the Indo-European languages (by Alois Walde, 1930), assigned to the root *qel-*, *qal-* found in "words for bright and dark spots, grey and blackish tones of colour" and thus connected with *kalana*, *kaluṣa*, etc. Compare, for the meaning, English *hoary* and Tibetan *d-kar-ba* "white, grey". [It strikes one that in Walde's dictionary *karka* is the only word with *r* belonging to a root in *-l*, and *kalka* the only one with *l* belonging to root *qer-* "in words for colours, especially dark or dirty ones". This means that in primitive Indo-Aryan *karka* and *kalka* have become, resp., *kalka* and *karka*, which seems rather fantastic and based solely on the assumption that *karka* meant just "white" and not also "grey".]

[2] I doubt that *karkin* could have directly become *kalkin*, though the transition of *r* to *l* seems natural enough, especially when favoured by some analogy as that, *e.g.*, of *karbara* "variegated, spotted" by the side of *kalmāṣa* do. Compare also *rasya laḥ* in the explanation of *kalmaṣa* = *karmaṣa*.

For those who cannot persuade themselves of this way through the Prakrit I have still another, though perhaps somewhat bolder hypothesis. It starts from the *i*-stem Kalki. There is no verbal root ***kalk*** from which ***kalki*** could derive (as ***śuci***, ***ruci***, ***kṛṣi***, etc., from ***śuc***, ***ruc***, ***kṛṣ***, etc.), nor can it, in the way as ***kalkin*** can, be derived from a noun. It could thus also not mean (or have meant) "horseman" or the like, but, if at all connected with ***kalka***, only a colour or (and) a horse or other animal called after it (cf. ***karka***). I am thinking of *śiti* "white", *śviti-* "whitish", *pṛṣṇi* "spotted", etc.; of ***hari*** "tawny, fallow" and "a bay"; of ***kapi*** "brown" and "monkey"; and the like. Colours, as is well known, are not sharply distinguished in Sanskrit, and horses called white may be dirtyish or spotted. I imagine that ***kalki*** may have meant "grey" (*cf.* above, f. n. on ***karka***) and then also a grey or white horse. In Tamil the word ***karki***, besides meaning the Avatāra, is also used for "horse" generally (see Madras Lexicon), which may be a reminiscence of its original meaning. For, the Avatāra proper is undoubtedly the horse and not the man who conquers through it and who in the popular tradition of Southern India is altogether missing (or blended with the horse in the form of a horse-headed man). The white horse was in ancient India a symbol of the Sun, and the Sun is Viṣṇu. It was a sacred animal also in other countries; and there is in the Awesta of the Persians even a parallel to the Kalki Avatāra, ***viz.***, Verethragna (=Skt. ***vṛtraghna***) appearing

in the form of a white horse (see Abegg, p. 139 and before).

Our inquiry, then, lands in the alternative: either both names, Kalki and Kalkin, have emerged through the Prakrit from a now lost Sanskrit original Karkin, or the incapability of explaining the earlier name Kalki (of Aryan or Dravidian origin) has caused the formation of its etymologically transparent double.

APPENDIX

A NOTE ON KALĀ

THE Tamil Lexicon of the Madras University is hardly right in making Sanskrit *kalā* responsible for Tamil *kalai* and *kaḷai* in the sense of "brightness", etc. For, this meaning, while perfectly according with the other Dravidian words mentioned in f. n. 1 in p. 22, is never found with Skt. *kalā*, not even in the kośas. The relation of the word to *kala*, *kali* (see f. n. 1 in p. 22) can be understood by comparing, *e.g.*, *kiḍai* with *kiḍa* (lie down), or *kavai* (business) with *kavi* (be eagerly intent upon). The Lexicon is wrong also, in my opinion, in including Tam. *kalai* "learning, erudition" among the derivatives from Skt. *kalā*. For, there is no reason to doubt its connection with *kal* "to learn" (cf. *kolai* from *kol*, *kavalai* from *kaval*, etc.). From this, however, it does not follow, as has been suggested, that Skt. *kalā* has received its meaning "art" from the Tamil. Neither of the two need be dependent on the other. For (as seems to have remained unnoticed until now), the second also of the two principal meanings of *kalā* can be connected with the Indo-European root *(s)qel* "to split". The primary meaning of the root is found in *kalā* "small part [of a split whole]", "digit of the moon", etc., for which there are many Indo-European correspondences (such as Lith. *skeliù* "to split", Anglo-Saxon *scylian* "to separate", Serb. *pro-kola* "part of a split whole", etc.); and with its secondary meaning, *viz.*, "skill, ingenuity" (Lex. only) and "art", the word is precisely the same as the English word *skill* the connection of which with our root is shown by Old Norse *skil* "discernment".

NOTES ON PRAMĀṆASAMUCCAYA OF DIṄNĀGA[1]

By N. AIYASWAMI SASTRI

THE edition of this work recently brought out by Mr. H. R. Rangaswami Iyengar, M. A. of Mysore, is a valuable addition to the Buddhist Nyāya literature available at present though it is slightly defective in some respects. It is to be mentioned here that it contains numerous extracts from the author's own vṛtti and a ṭīkā of Jinendra buddhi, called *viśālāmalavatī*. Since the vṛtti is written by the author himself, it is as important as the text itself. And it would have enhanced the value of the edition, if the editor had included in it the vṛtti in full rather than attempting to extract from it some passages at random. I take the liberty to offer some remarks, without attempting a regular review of the edition.

[1] Mysore University Publication: Diṅnāga's Pramāṇasamuccaya (Chap. I) with vṛtti, ṭikā and notes, edited and restored into Sanskrit by H. R. Rangaswamy Iyengar, M.A., Government Oriental Library, Mysore, with a Foreword by Rajatantrapravīṇa Dr. Sir Brajendranath Seal, Kt., M.A., Ph.D., D.Sc., Mysore, 1930.

P. 2. There are 2 extracts from the vṛtti, one, gzhan. gyi. tshad ma, etc., and the other, de. lta. bu, etc. In the original Xylograph, these 2 passages appear in a different order, the first coming after the 2nd and the latter before the former. (See fol. 13 b. ll. 3-5). It is not :lear why the editor has changed their order, which is he natural one: प्रमाणसमुच्चय आरब्धव्यः । परप्रमाणप्रतिषेधार्थं वप्रमाणगुणकथनार्थञ्च । etc.

In the first extract, gzhan. gyi. etc., bya. bu'i ll. 1-2) is a mistake for bya. bu'i phyir of the original. A full stop must be put after *kutaḥ*. The next sentence in Sanskrit runs: प्रमेयप्रतीतिः प्रमाणसंवेदनाद्भवति ! ! Here Mr. Iyengar has made a mistake in reading the original, which has rag. las. pa, and not rig. etc., as printed in the book. So we have to read it in Sanskrit: प्रमेयप्रतीतिर्हि प्रमाणायत्ता । rag. las. pa is *āyatta* or *adhīna*. Even supposing that the original has rig. las. pa., I would correct it into rag. las. pa.; because the word 'las.' stands sometimes for some case endings in the Sanskrit original, but 'las. pa.' never.

I should like to point out that the restorer ought to have included here in the book the important beginning portion of the vṛtti which explains very well the verse 1. It would not be without interest to give the passage in full in Sanskrit:

इदं च प्रकरणस्यादौ हेतुफलसंपदा प्रमाणभूतत्वेन भगवतः स्तुतिवचनं श्रद्धोत्पादनार्थम् । तत्र हेतुः आशयप्रयोगसंपत् । आशयो जगतो हितैषणम् । प्रयोगः जगत उपदेशदेशनम् । फलं स्वपरार्थसंपत् । स्वार्थसंपत् सुगतत्वेनैव ।

अर्थत्रय . . . .[1] । परमशोभनार्थः सुरूपपुरुषवत् । अपुनरावृत्त्यर्थः सुकृतज्वरवत् । अशेषार्थः सुपरिपूर्णघटवत्[2] । तदर्थत्रयमपि बाह्यार्थासक्तिविगतम् । शैक्षाशैक्षेभ्यः स्वार्थसंपदो विशिष्यमाणत्वात् । तारणार्थत्वात् तायिता परार्थसंपत ।

P. 3. Ṭīkā (*a*). 'tha. tshog. go' (l. 4) is a mistake for 'tha. tshig. go.' The word 'rab. tu. bkram. pa' (l. 3) is not translated by Mr. Ayengar. The last 2 lines of this extract may better be translated thus: प्रकीर्णनं प्रसरणम्, विप्रकीर्णनमित्यर्थः (for प्रकीर्णः विकीर्ण इत्यर्थः)

Ibid. (*b*). There is again a mistake of 'rig. pa' (l. 3) for 'rigs. pa' । 'rigs. pa'i. sgo. la. sogs. pa. ni. tshad. ma. gtan. la.' bebs. pa' is rendered as: न्यायद्वारादिप्रमाणनिबन्धाः । 'gtan. la.' bebs. pa' is '*nis'caya*' see N. B. Index (B. B.). I therefore propose to render it as न्यायद्वारादयः प्रमाण[वि]निश्चायकाः, etc.

P. 5. Ṭīkā (*b*). In this part of the ṭīkā the restorer has translated 'gcid. ñid' and 'maṅ. po. ñid' into simply *eka* and *ananta.* They ought to mean either *ekam eva* and *anantam eva* or *ekatva* and an *anantatva.* Again he has left untranslated these words: zhes. ji. ltar rtogs. zhe. na । re. zhig. So the passage is to be put thus: अथ न प्रमाणमेकमेव अनेकमेव वा (or अनन्तमेव वा) इति । कथं ज्ञायते । न तावदेकमेव । अनुमानस्यापि प्रमाणत्वात्, etc. (for अथ प्रमाणमेकमनन्तं वा न भवति । नैकम् । अनुमानस्यापि, etc.). Here 'ma. yin. no' need not be translated into *na bhavati.* It simply stands for *na.*

[1] This line is not clear in the xylograph of the Adyar Library.
[2] Cf. Nyāyabinduṭīkāṭippanī, p. 2, where similar 3 meanings of the word *sugata* are given together with their similes.

Pp. 6-7. Ṭīkā (*e*). I should prefer to suggest the Sanskrit rendering of this para thus : स्वसामान्यलक्षणाभ्यामन्यत (for भिन्नं) प्रमेयं नास्त्येव इत्यभ्युपगमे नीलादिषु कृतकत्वादिलिङ्ग (for हेतु) निर्देशात् रूपमनित्यमित्यादि न गृह्येत । तथा सति नीलादिस्वलक्षणानित्यतादि सामान्यलक्षणयोः (for—लक्षणाभ्यां) अनयोः संकीर्णतो ग्रहणात, न स्वलक्षणमेव [गृह्यते] (for स्वलक्षणमेव न भवति) । अत इदं विशेष-सामान्यात्मकं प्रमेयान्तरमेव, तद्ग्राहकं कथं न प्रमाणान्तरम् (for प्रमाणान्तरं कथं न भवति) । इत्यर्थः । gzhan. is *anyat* not *bhinna* which is represented by 'tha. dad. pa' । 'rtags.' is *linga*, *hetu* being represented by 'rgyu.' or 'gtan. tshigs.' *cf.* N. B. Index (B. B.). 'ma. yin.' as noted above, stands for simply *na*. The words in thick type are left out untranslated by the translator.

Pp. 7-8. Ṭīkā (*f*). 'tha. sñad bya ba ma yin pa.' (l. 2) is to be rendered *avyapades'ya* not *anirdes'ya* which is 'bstan par bya ma yin.' *cf.* Ver. 5 c. Then there must be a space between *rūpādi* and *svalakṣaṇa*. 'de kho na 'am' (l. 3) is overlooked by the translator. 'rnam. par. rtog pa daṅ bcas pa'i yid kyi' corresponding to *savikalpakam mano*—is to be added after mtshan ñid du (l. 4). The original reads rtag go for rtag (l. 9) and yid for yin (l. 9). 'yin' is rendered *va-cana* by the translator. But 'yid' or 'yin' never means *vacana*. I think that 'yid kyis' is used in the sense of 'yid. rnam. par s'es pas.' (*manovijñāna*). The original reads 'rtag. pa ñid spyi' (l. 10). The editor seems to have amended the text as 'mi rtag. pa,' etc., which amendment is justifiable here. But I like to point out that in places like this the editor ought to have represented

the originals as they are and simply suggested suitable amendments. The original has after byed. de (l. 11) these words : ldan par byed do which are omitted by the editor. Again he has translated ' kha.dod ' into ***rūpa*** everywhere in this para. It is always ***varṇa*** and not ***rūpa*** which is regularly represented by ' gzugs '. We have therefore, to read this section thus :

प्रथमं तावदव्यपदेश्यं (for अनिर्देश्यं) रूपादि स्वलक्षणं प्रत्यक्षेण गृह्यते । तत्त्वं वर्णत्वा (for रूपत्वा) दि वा सामान्यलक्षणं सविकल्पकं मनोविज्ञानेन । ततः अनित्यतादिकमपि सामान्यलक्षणम् । यत् किञ्चित् (for यद्यत्) कृतकं तत्सर्वमनित्यमित्येवं ग्रहणात् । तेन वर्णा (for रूपा) दिकमिदं कृतकम् । तस्मादनित्यमिति मनोविज्ञानेन (for वचनेन) वर्ण (for रूप) त्वादिसामान्यमनित्यतादिसामान्ययुक्तं क्रियते ? (for—सामान्येन युज्यते) । etc.

The editor has made much confusion in arranging the passages of the vṛtti and ṭīkā on the ver. III. The last part of the ṭīkā (*a*) on p. 8 is mixed up with the vṛtti on p. 10 which is again interrupted by some other passages of the ṭīkā and continued on pp 11-12. Thus ' Kha dog la sogs pa ' etc. found on p. 10, vṛtti (l. 4) is to be read along with the ṭīkā (*a*) on p. 8 and its corresponding Sanskrit found on p. 10 is to be placed on p. 9 before the ṭīkā (*b*).

P. 8. Ṭīkā (*a*). Read s'es pa for s'es (l. 3 bis) and gyis for gyi (l. 2, p. 9). The passage cannot be put into Sanskrit satisfactorily as it stands detached from the context. But the rendering of the passage by the translator is a sheer misunderstanding. There is no word in Tib. for *tad.* of the first sentence . . . *yad*

viśeṣadṛṣṭajñānam tad . . . । tshad. ma daṅ ' bras bu ltar is rendered by him as *pramāṇaphalayoḥ* ! Again he does not pay attention to these words : sṅar, gaṅ, phyir and zhes pao. (p. 9. ll. 3-4) Therefore the passage may read thus :

प्रत्यभिज्ञाफलव्यापारकं (for—ज्ञात्मकं) कि[1][ञ्चित] (for यत्) विशेष-दृष्टज्ञानं न प्रमाण (for तत्प्रमणं न भवति) मित्यर्थः। यद्यपि ज्ञानप्रत्यभि-ज्ञानयोर्वस्तुतो भेदो नास्ति तथापि प्रमाणफलवत (for-ल्योः) भेदः कल्प्यते चेत्, (for भेदकल्पने) ज्ञानं प्रत्यभिज्ञानव्यापारार्थेन (for प्रत्यभिज्ञेयार्थे) विजातीयम। पूर्वगृहीतस्य [1]कस्य[चित्] ग्रहणात् प्रत्यभिज्ञानं इति (for गृहीत-ग्रहणं प्रत्यभिज्ञानम्)। अपिशब्देन प्रत्यक्षगृहीतमेव (for—अपि) पुनः etc.

P. 10. Vṛtti. As said above, the vṛtti is mixed together with some portion of the ṭīkā and the remaining portion of the vṛtti with its Sanskrit rendering is to be found on p. 11, l. 3 from the bottom and onwards. According to the original (fol. 14a, ll. 4-7) the following orrections are to be made : Omit ' ni ' (l. 1), and read ' di for 'aṅ (l. 2) ; zhig. yin zhe. na for zhe. ce. na (l. 3) ; sogs. su. sbyor. for sogs. bsrcs ; and rgyal ba for 'gal. ba. Omit don (p. 11, l. 3 from the bottom) and read rjod for brjod ; daṅ for dag (l. 2) ; la. ci for pa. rigs. kyi (l. 1) ; sgo nas for sgra nas (ll. 3-4, p. 12) ; mchod. pa. zhes. bya ba for 'tshad par. byed. par (l. 3) ; rā for rva (l. 5) ; pa for bas (l. 6) ; ba'i sgra yin for ba'i yon (l. 7) ; śiṅ for śes (l. 9) and do for de. Omit par (l. 6) and du (l. 9).

[1] I have taken the word gaṅ in these 2 places in the sense of gaṅ yaṅ.

After making these corrections we should read this part of the vṛtti thus:

यत्र ज्ञाने कल्पना नास्ति तत्प्रत्यक्षम । कल्पनेति । इयं कीदृशी (for अथकल्पना च कीदृशीचेदाह) । नाम जात्यादियोजना । यदृच्छाशब्देषु—नामविशेषेण (for नामविशिष्टोऽथ) उच्यते देवदत्त (for डित्थ) इति । जातिशब्देषु —यथा (omit जात्या) गौरिति । गुणशब्देषु—गुणेन शुक्ल इति । क्रियाशब्देषु—क्रियया पूजक (for पाचक) इति । द्रव्यशब्देषु—द्रव्येण दण्डी विषाणी इति । अत्रकेचिदाहुः । विशिष्टसम्बन्धशब्दोऽस्तीति (for अत्रसम्बन्धविशिष्टस्येति केचित्) । अन्ये तु अर्थशून्यैः शब्दैरेव विशिष्टोऽर्थ उच्यते इति मन्यन्ते ।

It is to be mentioned here that there is nothing in Tib. corresponding to कल्पनापोढमित्यादि which is seen at the beginning of this para.

Ibid. ṭīkā. gal. te s'es. pa, etc. has no page reference; and it is not possible to find out in the xylograph the passage as printed in the book.

P. 11. Ṭīkā, (*a*). The original reads pa la for pa'i (l. 2) and adds after zhes. pa (l. 3) the following words omitted by the editor: grañs. dañ. mtshan. ñid. las. tshad. ma. rnams. 'di. tsam. ñid. du. yoñs. su. gcod. pa. ni. thug pa. yin. la । de. med. par. thal. lo. zhes. pa'i. don. no ॥

= संख्यालक्षणाभ्यां प्रमाणाना मियन्मात्रतया परिच्छेदः अवस्था । तदभावप्रसंग इत्यर्थः ।

This sentence is to be read after अनवस्थाप्रसंगादिति ।

(To be continued)

ṚGVEDAVYĀKHYĀ

MĀDHAVAKṚTĀ

EDITED BY

PROF. C. KUNHAN RAJA, M.A., D. PHIL. (OXON.)

ADYAR LIBRARY

1937

FOREWORD

THE accompanying edition of the commentary on the Ṛgveda by Mādhava is based on a single manuscript of the work deposited in the Adyar Library. It bears the shelf No. XIX. L. 52 in the Library and is entered under the Title " Ṛgvedasūktanirukta " in the catalogue of the Library Vol. I, p. i (Supplementary List), published by me in 1926. The manuscript contains the commentary for the first aṣṭaka of the Ṛgveda :

The author of the commentary is Mādhava, as is found from the stanza which he adds at the end of the fifth adhyāya. The stanza is :

ity adhyāyo vyākṛto dāśatayyāḥ
śakyā soma pañcamo mādhavena.

From the stanza which he adds at the end of the second adhyāya, it is found that his village was gomat. The stanza is :

ity adhyāyam dāśatayyā dvitīyam
grāme jato gomati vyācakāra.

No further information is available about the author.

From various statements in the work, it is found that he has written a large number of anukramaṇīs. He mentions in the body of the commentary six anukramaṇīs, namely, svara, chandas, nipāta, vibhakti, samaya and itihāsa. There are two manuscripts of an anukramaṇī in the collection of the Palace of His Highness the Maharaja of Travancore, which is entered as Nos. 1

and 2 in the "Revised Catalogue of the Palace Granthapura (Library) Trivandrum" prepared by Pandit K. Sambasiva Sastri in 1929. I have been able to get a transcript of the work and it is deposited in the Adyar Library with the shelf No. XXXIX. I. 18. It has also been printed by me as Appendix No. IV (pp. cv ff.) in the Madras University Sanskrit Series, No. 2, which is the Ṛgvedānukramaṇī of Mādhava-bhaṭṭa (different from the present Mādhava). I went to Trivandrum myself to examine the manuscript. The manuscript which is entered as No. 2, is only a copy of the manuscript No. 1, and is incomplete; while the manuscript No. 1 is complete for the ākhyāta and the nāma anukramaṇīs, the manuscript No. 2 stops in the middle of the Nāmānukramaṇī. In the introductory portion to these anukramaṇīs, the author says that he is writing twelve anukramaṇīs and they are ākhyāta, nāma, nipāta, gūḍhārthapada, vibhakti, svara, samaya, ṛṣi, chandas, devatā, itihāsa and mantrārtha. They are mentioned in the printed portion of the work on pp. cviii to cx. in the Madras University Sanskrit Series, No. 2. App. IV.

Devarāja in his Nighaṇṭubhāṣya mentions some anukramaṇīs written by Mādhava son of Veṅkaṭārya. Mādhava son of Veṅkaṭārya has written a commentary on the Ṛgveda, of which manuscripts are available. In each of the 64 adhyāyas of the Ṛgveda, before beginning the commentary, Mādhava son of Veṅkaṭārya adds a few stanzas in which he explains some points connected with vedic interpretation. I have collected all these stanzas and I have published them as No. 2 in the Madras University Sanskrit Series. Devarāja quotes

some passages from the anukramaṇī of Mādhava. But none of these anukramaṇī passages are traceable to the stanzas added by Mādhava son of Veṅkaṭārya to his commentary on the various chapters of the Ṛgveda nor to any other known work of his, though some passages from the commentary of the Ṛgveda attributed by Devarāja to Mādhava are traceable to his commentary on the Ṛgveda. But many of the anukramaṇī passages are found in the anukramaṇīs printed by me as Appendix No. IV in the Madras University Sanskrit Series No. 2. From this I concluded that these latter anukramaṇīs are also by a Mādhava. Some passages quoted by Devarāja from the Ṛgveda commentary of Madhava are traceable to the commentary of Mādhava which is now being published. From the similarity of the names of the anukramaṇīs attributed by Devarāja to Mādhava and the anukramaṇīs known to have been written by the author of the commentary now being published and on the basis of his own statements, I conclude that the anukramaṇīs which I published on the basis of the Trivandrum manuscripts are also by Mādhava and that the Mādhava who wrote those anukramaṇīs is identical with the author of the commentary now being published. In the anukramaṇī discovered from Trivandrum, it is said that the twelfth anukramaṇī written by him is in the form of a commentary on the Ṛgveda; in the opening passages of the commentary now being published, it is called the twelfth anukramaṇī; there is also mention in these introductory passages of some other anukramaṇīs. But the passages are very corrupt and it is not possible to reconstruct them. The names of the

anukramaṇīs in the intelligible portion of these passages agree with the anukramaṇīs mentioned by the author in the body of the commentary now being published and also with the anukramaṇīs mentioned in the anukramaṇīs collected from the Trivandrum manuscripts (also with the anukramaṇīs mentioned and quoted by Devarāja).

Mādhava who is the author of the commentary now being published is quite different from Mādhava son of Veṅkaṭārya who has written another commentary called the Ṛgarthadīpikā. In order to show that the two Mādhavas are different, I am giving the commentary of Mādhava son of Veṅkaṭārya along with the commentary by Mādhava which is based on the Adyar Library manuscript.

I am printing the commentary exactly as it is found in the manuscript. In the foot notes I have tried to give as far as possible the correct reading that should be accepted. Except in the matter of giving some references and in sometimes dividing words and introducing punctuation marks, I have given the commentary as I found it in the manuscript. I have also drawn attention to places where the letters are damaged by insects; in such cases sometimes I have printed the letter and given a foot note to say that in the manuscript the letter is missing, being worm-eaten.

The manuscript is very old and in a very decayed condition. Some leaves are broken. All the leaves are full of holes made by insects and a large number of letters are missing in this way. The writing is good and legible. But the scribe has made many mistakes. There is frequent confusion between ha and bha,

between ka and ta and between ya and dha. There are some long omissions also.

I have not been able to find out when the manuscript was acquired by the Adyar Library and from which District it was collected. It is not noticed in the catalogue of the Library published by its former Director, Dr. F. O. Schrader in 1911. Another former Director of the Library, the late A. Mahadeva Sastri, had prepared a catalogue and some portion of this catalogue was printed when he was Director. It is not noticed even there. But in a supplementary list which is added to this catalogue (published by me in 1926) this work is entered. This supplementary list too was prepared by A. Mahadeva Sastri. I find that it was acquired only after the catalogue was prepared.

This is a palm leaf manuscript, written in Grantha script. The manuscript is not dated and the name of the scribe too is not mentioned in it. There are 86 leaves; the leaves are 21½ in. long and 1¾ in. wide, with a margin of ¾ in. on either end and with very narrow margins on the top and on the bottom. There are on an average 10 lines per page and 2 granthas in each line. The extent of the work for the first aṣṭaka comes to about 3500 granthas.

The commentary of Mādhava son of Veṅkaṭārya, which is added in smaller types after the commentary of Mādhava, has been printed here for the sake of comparison. For the few sūktas in the beginning I have to reproduce the commentary from the Trivandrum Sanskrit Series, No. XCVI; but I have introduced many changes in reading by way of correction and improvement. The manuscripts in the Adyar Library

for the commentary of Mādhava son of Veṅkaṭārya begin with the 3rd stanza in the 10th sūkta and from this portion, I have based this publication on the Adyar Library manuscripts.

I have already published some information on this commentary of Mādhava in an article in Vol. V of the Journal of Oriental Research, Madras, pp. 316 ff. The readers are requested to look into that article and also to the Anukramaṇīs published as Appendix IV in the Madras University Sanskrit Series, No. 2. When the commentary is completely published, I will discuss the problem further in a detailed Introduction.

The commentary now being published is a running paraphrase of the stanzas of the Ṛgveda with some occasional notes. But many of the points raised by the commentator are very interesting. I cannot discuss them at this stage before the entire commentary so far available has been published. The Title of the commentary, Ṛgveda-sūkta-nirukta, must have been given in the Adyar Library catalogue by those who are responsible for having prepared the catalogue on the basis of the term "nirukta" occurring in the stanzas at the end of some of the adhyāyas; the work is not called as such in the manuscript itself.

Until some more manuscripts of the work become available, it is not possible to give a good edition of the work. Meanwhile it is hoped that this publication will be useful to those who are engaged in research in the field of vedic interprepation in ancient India.

ADYAR LIBRARY — C. KUNHAN RAJA

17th November 1936

॥ श्री ॥

ऋग्वेदव्याख्या

माधवकृता[1]

[2]ओं नमो भगवते[3] वासुदेवाय सारभूता सुसंग्रहा:[4] द्वादश्यनुक्रमणिका[5] क्रियते संहिता समाम् पदक्रमस्वर:[6] पादो दैवं सुति . . . भक्तय:[7] देशान्देशान्तराणि[8] समया उपाया दश . . . . . .[9] ।

[1] These head lines are not in the Ms. They were added by me.

[2] This is how the Ms. begins.

[3] It is necessary to omit भगवते for metre, cf. App. IV. sec. ii, L. 1, p. cx, *Madras University Sanskrit Series No. 2, Pt. 1.*

[4] Omit the visarga.

[5] The commentary on the mantras is the 12th anukramaṇī, cf. App. IV. sec. i, L. 123, p. cx, *Madras University Sanskrit Series No. 2, Pt. 1.*

[6] Read पदक्रमः स्वरः ।

[7] After ति space for over one letter is worm-eaten. The second half of भ is clear. Perhaps to read सुतिङ्विभक्तयः ।

[8] For metre, it must read देशान्तराणि समया omitting one देशान्.
Still the meaning is not clear.

[9] After दश space for about 4 syllables is worm-eaten. An anusvāra at the end is clear. It must be the anusvāra in the pratīka अग्निम्. Then the commentary अग्निमीळे अग्निं स्तौमि begins. For the 12 anukramaṇīs of the author cf. App. IV, sec. 1, LL. 75 ff., pp. cviii ff., *Madras University Sanskrit Series No. 2, Pt. I.*

अग्निमी'ळे पुरोहि'तं यज्ञस्य' देवमृत्विजम् । होतारं रत्नधातमम् ॥

अग्निमीळे अग्निं स्तौमि यदि वा याचे । अग्निरङ्गं सन्नममानो नयति अग्रं वा यज्ञेषु प्रणीयते (नि. ७. १४) । सवासा षोऽग्रे[1] देवानामजायत । तस्मादग्निर्नाम इति च वाजसनेयकम्[2] । पुरोहितं आहवनीयम् । स हि पुरस्तान्नि . . . . . प्रणेतारम्[3] । तं हि पुरस्कुर्वन्ति । यज्ञस्य देवं यज्ञस्य स्वामिनम् । यज्ञो यजेस्तर्पणार्थात् । देवो दिवेर्दानार्थात् द्योतनार्थाद्वा । ऋत्विजं यष्टारम् । ऋत्विगृतौ देवान् यजति ।

विद्वागं ऋतूगं ऋतुपते[4] यजेह (ऋ. वे. १०. २. १)

इति । होतारं होतारं[5] देवानानम्[6] । जुहोतेर्होतेत्यौर्णवाभः । रत्नानामिति-शयेन[7] दातारम् ॥

अग्निमीळे ।

अर्थज्ञानमृषिज्ञानं भूयिष्ठमुपकारकम् ।
वक्ष्यन्त ऋषयस्तस्मात् स्वरूपस्थास्तु देवताः ॥
पादावसानविज्ञानं छन्दोज्ञानेन सिध्यति ।
पारुच्छेपादिषु ज्ञेयमतश्छन्दश्च यत्नतः ॥

[1] Read स वा एषोऽग्रे.

[2] Not traced.

[3] After न्नि space for 4 or 5 syllables gone. The आ mark of the final syllable is clear. The syllable may be वा. Perhaps to read पुरस्तान्निहितः । अथवा प्रणेतारम ।

[4] Read विद्वाँ ऋतूँ ऋतुपते.

[5] Read ह्वातारं.

[6] Read देवानाम्.

[7] Read रत्नानामतिशयेन.

विनियोगपरिज्ञानाद्यजुषामर्थनिश्चयः ।
इतिहासैर्ऋगर्थानां बहुब्राह्मणदर्शितैः ॥
उपक्रमेषु सूक्तानामुद्युक्त इव दृश्यते ।
संहरन्निव चान्तेषु सूक्तं ज्ञेयमतो बुधैः ॥

मधुच्छन्दा वैश्वामित्र ऋषिः । अग्निं स्तौमि । पुरो निहितमुत्तरवेद्यां यज्ञस्य द्युस्थानं स्वे स्वे काले देवानां यष्टारं ह्वातारं देवानां रमणीयानां धनानां दातृतमम् ॥ (१)

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत । स देवाँ एह वक्षति ॥

अग्निः । अग्निर्यः पूसर्वे[1] ऋषिभिरीडितव्यो वन्दितव्यः । अस्माभिश्च नवतरैः । स देवानिहावहत्विति ॥

अग्निः पूर्वेभिः । अग्निः पूर्वैर्ऋषिभिः स्तोतव्योऽस्माभिश्च नवतरैः । स देवानिहावहतु ॥ (२)

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥

अग्निना । अग्निना रयिमश्नोति । रयिः पुत्रः रातेः । ददाति दीयते वा पितृभ्यः ऋणापाकरणार्थम् । पोषं च दिवेदिवेऽन्वहम् । यशसं यशस्विनम् । वीरवत्तमम् । वीरं बलम् । वीरयत्यमित्रानिति ॥

अग्निना रयिम् । अग्निना स्तुतेन पशून् प्रजाश्चाप्नोति पोषं च प्रजानां पशूनां चान्वहं यशश्चातिशयेन वीरपुरुषयुक्तम् । यशसशब्दो यशःशब्दपर्यायो मध्योदात्तः ॥ (३)

[1] Read पूर्वै for पूसर्वे.

अग्ने॒ यं य॒ज्ञम॑ध्व॒रं वि॒श्वतः॑ परि॒भूरसि॑ । स इद्दे॒वेषु॑ गच्छति ॥

अग्ने यम् । अग्ने यं यज्ञं ज्योतिष्टोमम् । अध्वरोऽध्वन्तव्यो[1]ऽहिंस्यो रक्षोभिः भूतेर . . . रवै यज्ञः (श. ब्रा. १. २. ४. ५)[2] इत्युक्तम् । सर्वतः परिभवासि[3] धिष्ण्येः[4] । स एव देवदेवेषु[5] गच्छति । संस्थितो देवांस्तर्पयतुं[6] इति वाजसनेयकम्[7] । तथा यावत्कल्याण . . . . . यणो वै[8] त्वमस्यलं वैमस्यलं वै त्वमेतदस्मा असीति प्रमुमोषन्नुपस्नुया देवमैवेषेति ब्राह्मणेनानेनाशीर्वर्जितस्सर्वं ऋचो व्याख्याताः[9] ॥

अग्ने यं यज्ञम् । हिंसारहितमहिंसितं त्वत्सन्निधानादसुरैः सर्वतः परिभवसि गार्हपत्यादिव्यूहेनारानिव नेमिः । स एव देवेषु गच्छति ॥ (४)

अ॒ग्निर्होता॑ क॒विक्र॑तुः स॒त्यश्चि॒त्रश्र॑वस्तमः । दे॒वो दे॒वेभि॒रा ग॑मत् ॥

[1] Read अध्वरोऽध्वंसितव्यो.

[2] After भूतेर and before रवै, space for one letter is worm-eaten. The letter is ध्व. The entire passage to read—रक्षोभिः भूतैः । अध्वरो वै यज्ञः । The statement अध्वरो वै यज्ञः occurs in S′ B 1. 2. 4. 5 and in many other places.

[3] Read परिभवसि.

[4] Perhaps to read only धिष्ण्ये ।

[5] Read स एव देवेषु.

[6] Read तर्पयितुं ।

[7] The reference to the Vājasaneya is not clear. The stanza does not occur there.

[8] After कल्याण, space for about 6 letters left blank and यणो वै begins. The leaf is in tact.

[9] The Ms. Reading is very corrupt and the passage is not intelligible. The Brāhmaṇa passage is not traced.

अग्निः । अग्निर्होत[1] कविक्रतुः कान्तकर्मा[2] क्रान्तप्रज्ञो वा । कविं वतेर्वा[3] शब्दकर्मणः । क्रतुः करोतेः । सत्यः सत्यकर्मा . . . मायी[4] । चित्रश्रवस्तमोऽत्यन्तं प्राज्ञो यदि वात्यन्तमनवान्[5] । चित्रं चायनीयं पूजनीयम् । श्रव[6] श्रवणीयं देवो देवैस्सहागच्छैत्विति[7] ॥

अग्निर्होता । क्रान्तप्रज्ञः सत्यकर्मातिशयेनाश्चर्यश्रवणो देवो देवैः सहागच्छतु ॥ (५)

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमङ्गिरः ॥

यदङ्ग । अङ्गेति निपातोऽभिमुखीकरणे[8] । क्षिप्रनाम इति यास्कः (नि. ५. १७) यदङ्ग दाशुषे यजमानाय । दाशतिर्दानकर्मा । अग्ने भद्रं करिष्यसि । कत्वन्त[9] । भद्रं भजनीयम् । यद्वै पुरुषस्य वित्तं तत् भद्रं ग्रहा भद्रं प्रजा भद्रं पशवो भद्रं इति शाट्यायनकम् । तवैव तत्सत्यमङ्गिनः[10] । अन्यस्तु देवः कृतं विस्मरेदपि । अङ्गिरस्त्वं वा एकोऽग्निरिवत्युक्तं[11] इति ॥

[1] Read अग्निर्होता.

[2] Read क्रान्तकर्मा.

[3] Read कविः कवतेर्वा.

[4] After कर्मा and before यी, space for 2 letters worm-eaten. The second can be made out as मा. The first looks like अ.

[5] Read मनवान्.

[6] Read श्रव:

[7] Read सहागच्छत्विति.

[8] Folio 1*a* ends here.

[9] This word is not intelligible.

[10] Read मङ्गिरः ।

[11] Perhaps to read एकोऽग्निरेवेत्युक्तम्.

यदङ्ग । यत् त्वं क्षिप्रमग्ने हविः प्रयच्छतेऽनन्तरमेव कल्याणं करिष्यसि । तवैव तत् सत्यमङ्गिरः । त्वमेकः । अन्यस्तु कृतं विस्मरत्यपि ॥ (६)

उप॑ त्वाग्ने दि॒वेदि॑वे॒ दोषा॑वस्तर्धि॒या व॒यम् । नमो॒ भर॑न्त॒ एम॑सि ॥

उप त्वाग्ने[1] दिवेदिवे दोवॅस्तर्[2]दोषाया आच्छादयितः । दोषा निशा भवति दूषयति दर्शनीयम् । धिया कर्मणा । वयम् । धीः कर्म दधाते- मनिहित . . . द्रव्येषु[3] । यद्वा बुद्धिः निधीयते हि द्रव्येषु । नमोऽन्नं हविः । भरन्तः उपगच्छामा[4] इति मधुच्छन्दाः प्रार्थयते वैश्वामित्रः ॥

उप त्वाग्ने । उपगच्छामस्त्वामग्ने वयमन्वहं सायं प्रातश्चाग्निहोत्रकर्मणा नमो भरन्तः ॥ (७)

राज॑न्तमध्व॒राणां॑ गो॒पामृ॒तस्य॒ दीदि॑विम् । वर्ध॑मानं॒ स्वे दमे॑ ॥

रारन्तं[5] दीप्यमानम् । अध्वराणां धिण्येषु[6] । यदि वाध्वरेषु । गोपायितारं सत्यस्य । यदिवोदकत्तमर्तेः[7] । प्राप्यते हि श्रियैरूदीकश्चेत्[8] गच्छतीति । दीदिविञ्ज्वलन्तं भृशं वर्धमानम् । स्वे दमे स्वे स्थाने ॥

[1] The pratīka is not taken separately.

[2] Read दोषा instead of दो.

[3] To read धीः कर्म दधातेः निहिता हि द्रव्येषु । After दधाते, the next letter is म. Then नि is clear. The next 3 letters are very much injured. The vowel mark in the 2 हि letters are decipherable. त can just be made out. The reading is only a guess.

[4] Read गच्छाम.

[5] Read राजन्तम् । Pratīka not taken separately.

[6] Read धिष्ण्येषु.

[7] Read यद्विोदकस्य । ऋतमर्तेः ।

[8] श्रियैः not intelligible; read स्वकश्चेत्.

राजन्तमध्वराणाम् । दीप्यमानं यज्ञानां गोपायितारं सत्यस्य दीप्तं स्वे दमे आहवनीये समिध्यमानमुपेमः ॥ (८)

स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥

स नः पितेव सूनवे । पिता वाति[1] सूनुस्सूयते । यर्थ पिता[2] पुत्राय सूपचर एवं नस्सूपचर एधीति अजसन्नेयकम्[3] । सचस्व सेवस्वास्मान् । स्वस्तये । स्वस्वस्तीति[4] भद्रनाम । अविनाशिनामेति निरुक्तम्[5] ।

स नः । स त्वमस्मभ्यं यथा पिता पुत्राय सूपचरः एवं सूपचरो भव । सेवस्व चास्मानविनाशाय ॥ (९)

वायवा याहि दर्शतेमे सोमा अरंकृताः । तेषां पाहि श्रुधी हवम् ॥

वायो । वायुर्वातेः । वाति ह्ययमद्भिः संगतो निरुक्तम्[6] । वायवायाहि दर्शनीयेमे सोमा अरंकृता अलंकृताः । तेषा[7] पिब शृणु नो ह्वानमिति ॥

[1] Read पाति ।

[2] Read यथा पिता.

[3] Read वाजसनेयकम् । cf. S'. B. २. ३. ४. ३०.

[4] Read स्वस्तीति instead of स्वस्वस्तीति ।

[5] Nirukta 3, 21. इति सूक्तम् । added here to mark the end of the Sūkta.

[6] Perhaps to read वायुर्वातेः इति निरुक्तम् । वहतिह्ययमद्भिः संगतः । cf. Nirukta 10, 1. The second sentence is not in it.

[7] Read तेषां.

वायवायाहि । पूर्वसूक्तं प्रातरनुवाके शंसनीयम् । अथ सूक्ताभ्यां प्रातःसवनदेवताः स्तौति । वायवायाहि दर्शनीय इमे सोमाः पवमानाभिषवाभ्यामलंकृताः । तान् पिब श्रृणु च नो ह्वानम् ।

चादिलोपे विभाषेति यस्तिङ् नेह निहन्यते ।
स्फुटमर्थं वदेत् तस्य निहतश्चेदथास्फुटम् ॥
निहन्यमाने पूर्वेऽस्मिन् द्विः संस्थापनमिष्यते ।
पिब सोमानिमांश्च त्वं श्रृणु ह्वानमिदं च नः ॥

इति ॥ (१)

वायं उक्थेभिर्जरन्ते त्वामच्छा जरितारः । सुतसोमा अहर्विदः ॥

वायो । वाय उक्थेभिराज्यप्रउगादिभिः शस्त्रैः । यद्वा बहिष्पवमानादिभिः स्तोत्रैः । जनंते[1] स्तुवन्ति । त्वामच्छ त्वामाप्तुम् । एष हि सर्वेषु देवे[2] वर्तते प्राणभृत् । यद्वा त्वामच्छ त्वामभि । प्राणो हि हौता[3] प्राण एवोद्गाता । जरितारः स्तोतानः[4] । जरतिः स्तुतिकर्मा । क्रियतेरिति[5] शाकपूणिः । सुतसोमा अभिषुतसोम[6] । अहर्विदो क्षा . . . . शस्त्राणि[7] जानतो यजमाना इति ॥

वाय उक्थेभिः । वायो त्वां प्रति शस्त्रैः स्तुवन्ति स्तोतारोऽभिषुतसोमाः । अहर्विदः लब्धाहर्मुखाः ॥ (२)

[1] Read जरन्ते.

[2] Read देवेषु or better देहेषु.

[3] Read होता.

[4] Read स्तोतारः

[5] Reading uncertain.

[6] Read सोमाः

[7] Between क्षा and श, space for 2 syllables worm-eaten.

वायो॒ तव॑ प्रपृ॒ञ्चती॑ धेना॑ जिगाति दा॒शुषे॑ । उ॒रू॒ची सोम॑पीतये ॥

वायो । वायो तव प्रपृञ्चती । पृञ्चतिर्दानकर्मा ।

इषं पृञ्चन्ता सुकृते सुदानवे । (ऋ. वे. १. ४७. ८)

इति । यंना[1] जिह्वा । धिनोतेः प्रीणनात् । दधातेरिति यास्कः (नि. ६. १७) जिगादि[2] निर्गच्छति । दाशुषे उ . . . महती[3] उर्वञ्चती । सोमपीतये[4] सोमं पातुम् ॥

वायो तव । वायो धनेन स्तोतॄन् प्रपृञ्चती संयोजयन्ती शतं युष्मभ्यं सहस्रं युष्मभ्यमित्येवं बह्वञ्चन्ती तव वाक् दाश्वांसमुद्दिश्य सोमपानार्थं निष्क्रामति ॥ (३)

इन्द्र॑वायू इ॒मे सु॒ता उप॒ प्रयो॑भि॒रा ग॑तम् । इन्द॑वो वामु॒शन्ति॒ हि ॥

इन्द्रवायू । इन्द्रवायू इमे सुताः सोमाः । उपागच्छतं प्रयोभिरन्नैः । प्रयः प्रीणाते[5] । इदंवो[6] वां कामयंन्ते[7] ह्यभिषुताः ॥

इन्द्रवायू इमे सोमाः सुता अस्माकं प्रदित्सितैरन्नैः सहोपागच्छतम् । एते सोमा वां कामयन्ते हि ॥ (४)

[1] Read धेना.

[2] The letter दि is partly worm-eaten. In the Ms. it is दि and not ति. Read जिगाति ।

[3] Between उ and महती, 2 syllables broken off. Read उरूची महती.

[4] Folio 1*b* ends here.

[5] Read प्रीणातेः ।

[6] Read इन्दवो.

[7] Read कामयन्ते.

वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू । तावा यातमुप द्रवत् ॥

वायो । वयविन्द्रश्च[1] चेतथा[2] । सुतान् से . . . . . वसू[3] वाजिन्या प्राणिनां वासकौ । वाजिनीति को[4] नामधेयम् । तावुपयातम् । प्रवकक्षिप्रम्[5] । द्रवद्रवतेरिति निरुक्त[6]मिति ॥

वायविन्द्रः । वायो त्वं इद्रश्च दूरस्थावेव सुतान् सोमान् जानीथः । तौ क्षिप्रमुपागच्छतमन्नेन वासयितारौ वाजिनीवसू इति ।

सुतसोमपरिज्ञानं तदागमनकारणम् ।
न चोदात्तमिहाख्यातं वक्ष्यते तत्र कारणम् ॥
ऋचामभिहितार्थानां यथा पश्चात् समन्वयः ।
हेतुत्वहेतुमद्भावौ तथैवात्रापि सङ्गतौ ॥

इति ॥ (५)

वायुविन्द्रश्च सुन्वत आ यातमुप निष्कृतम् । मक्ष्वि१त्था धिया नरा ।

[1] Read वायविन्द्रश्च.

[2] The letter चे is worm-eaten; yet can be deciphered. Read. चेतथः

[3] The end of the leaf is broken for nearly 2 inches; this affects all the lines in this folio. In this line से is the last letter available. It must be part of सो. About 7 or 8 syllables must be missing. Perhaps to read सोमान् जानीथ । वाजिनीवसू ।

[4] The text is corrupt. It is not clear of what वाजिनी is the name. The Ms. has only को.

[5] प्रवकक्षिप्रम्, not intelligible.

[6] Not traceable to the Nirukta. Read द्रवद्द्रवतेरिति निरुक्त.

वायो । वाविन्द्रश्च[1] सुन्वत । उपायान्निष्कृतम्[2] । सोमः निष्कृत् । सोमो निष्करो . . . . घुदात्तो[3] निष्ठान्तः ।

त्वष्टुर्देवस्य निष्कृतम् (ऋ. वे. १. २०. ६.)

इति । मक्षु शीघ्रम् । इत्था इत्थममुतो वा अन्तरिक्षात् । धिया रथेन । नरा नेनारौ[4] । तत्र द्विरायातमिति ब्रूत एकां प्रउगदेवततं[5] च । तत्र समयो भ . . . . थात्र[6] . . . . ॥

वायविन्द्रः । वायविन्द्रश्च सुन्वतः संस्कृतं सोममुपागच्छतं शीघ्रमित्थं क्रियमाणं कर्मोद्दिश्य नेतारौ ॥ (६)

मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीं साधन्ता ॥

मित्रो[7] मिदेः स्नेहनार्थात् । अपि वा मितेः[8] । हिंसायास्त्रायते । वरुणो वृणोतेराच्छादनार्थात् । अहोरात्रे वै मित्रावरुणौ । मित्रं हुवे पूतदक्षं

[1] Read वायविन्द्रश्च ।

[2] Read उपायातं निष्कृतम् ।

[3] About 8 syllables missing between निष्करो and घुदात्तो as the end of the leaf is broken.

[4] Read नेतारौ ।

[5] Read देवतां.

[6] 3 syllables worm-eaten between भ and था; perhaps to read भवति । यथात्र । Even the syllable त्र is not quite decipherable. Then the leaf is broken for about 4 syllables. In this and the succeeding lines, the part broken is less than in the previous two lines by space for 2 syllables. The reference may be to his समयानुक्रमणी ।

[7] मित्रो is what begins in the new line. Even the pratīka must be in the previous line.

[8] Read मीतेः । Perhaps to read प्रमीतेः । cf. Nirukta 10, 21.

पूतबलम् । वरुणं च रिशादसम् । प . . . . . . क्षयितारम्[1] । यद्वा रीशानां[2] पापकृतामत्तारम् । धितं[3] घृताचीं कर्मोदनं च न[4] । साधका[5] कुर्वाणौ वृष्टिमिति ॥

मित्रं हुवे । मित्रं ह्वयामि शुद्धबलं वरुणं च रिशतां हिंसितॄणां क्षेतारम् । उदकाभिमुखं कर्म साधयन्तौ वृष्टेरीश्वरौ । अहोरात्रे वै मित्रावरुणावहोरात्राभ्यां खलु वै पर्जन्यो वर्षति इति ब्राह्मणम् ॥ (७)

ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृहन्तमाशाथे ॥

ऋतेन । ऋतमर्त्त्येर्यानम् । रथेन । मित्रावरुणौ ऋतावृधौ । ऋतमुदकम् । तस्य वर्धकौ । ऋ . . . . . . मिमौ[6] स्पृशतो मार्यमिकौ[7] । क्रतं[8] बृहन्तमाशाये[9] । असौ सूर्यः ऋतुब्रन्नयुक्तसप्तहरितः[10] सधस्थात्

[1] After प about six syllables missing as the leaf is broken. Read क्षपयितारम् instead of क्षयितारम् ।

[2] Read रिशानां

[3] Read धियं.

[4] Read कर्म उदकं च.

[5] Read साधन्ता.

[6] Six syllables missing between ऋ and मिमौ as the leaf is broken. Perhaps to read ऋतस्पृशौ । उदकमिमौ.

[7] Read माध्यमिकौ.

[8] Read क्रतुं.

[9] Read माशाथे.

[10] अयुक्त सप्त हरितः सधस्थात is R. V. VII. 60. 30. What precedes this is unintelligible.

इति। यदि वा बृहत् क्रतुर्महायज्ञम्। प्रदेशैरुतशब्दार्थस्तेजनीयः पा . . . . दा . . स्मिन्विन्याने दृष्ट इति[1] ॥

ऋतेन मित्रावरुणौ। सत्येनैव मित्रावरुणौ सत्यस्य वर्धयितारौ सत्यस्य स्प्रष्टारौ यज्ञं महान्तमाशाथे ॥ (८)

कुवी नो' मित्रावरुणा तुविजाता उरुक्षया। दक्षं दधाते अपसम् ॥

कवी ना[2]। कवि नो[2] मित्रावरुणौ। तुविजातौ अनेकद्जननौ[3]। अहोरात्रात्मकतुग्रत्[4]। उरुक्षयौ बहुनिवासौ।

यामानि[5] मित्रावरुणा युवाकुः (ऋ. वे. ७. ६०. ३)

इति। दक्षं दधाते पुत्रं द . . . . . . वन्तम्[6] ॥

कवी नः। क्रान्तदर्शिनौ मित्रावरुणावस्मभ्यमहोरात्रयोः प्रादुर्भावादनेकजन्मानौ बहुनिवासावनेकयज्ञौ वा बलं प्रयच्छतो वेगं च ॥ (९)

[1] Between पा and दा, six syllables are missing as the leaf is broken. After पा, the ए mark in the next syllable is seen. In the next line, after दा a syllable is worm-eaten. It can be made out as शा. The entire passage after क्रतुर्महायज्ञम् is unintelligible.

[2] Read कवी नो in both places.

[3] Read अनेकजननौ।

[4] Perhaps to read अहोरात्रात्मकत्वात्.

[5] Read धामानि.

[6] After पुत्रन्द, about six syllables missing as the leaf is broken. Perhaps to read पुत्रं ददतः। अपसं कर्मवन्तम्। There is added here सूक्तं समाप्तम् to mark the end of the sūkta.

अश्विना यज्वरीरिषो द्रवत्पाणी शुभस्पती । पुरुभुजा चनस्यतम् ॥

आशास्ते हि पुत्रमन्तनिर्वच[1] . . ह्याशिषो नचकदशकानि च सूक्तानि इति शाख्यायनकं च ।

वायवाहि[2] दर्शत (ऋ. वे. १. २. १) ।
अश्विना यज्वरीरिषः (ऋ. वे. १. ३. १) ।

इत्येते उभे तत्प्रमगं[3] नवर्चं द्वादशर्चं . . . . . . नावा . . वाते[4] शीघ्रं दूरादैश्वरश्विनावित्यौर्णनाभो यद्वा व्याप्तौ भवतो द्यावापृथिव्यौ हि ताविमे अश्विनेति ब्राह्मणमपि वा रसेनारस्सर्वमश्नुते त्योषित्रिषान्यस्सूर्याचन्द्रमसौ . . . . . . यज्वरीरिषो यजमानमिच्छति प्रजाः[5] ।

विशो येन गच्छथो यज्वतिरीर्नरा[6] (ऋ. वे. १०. ४१. २) ।

इति । यदि वा यैरन्नैर्यजामहे । अश्विना यज्वरीरिषः । अन्नं वा इष इत्युक्तम् । द्रवत्पाणी शिल्पेषु द्रुतहस्तौ[7] । शुभस्पती . . . . . . ।

[1] After निर्वच one syllable is worm-eaten. The next may be either भ्य or ह्य.

[2] Read वायवायाहि.

[3] तत्प्रमगं not intelligible. Must be something about प्रउग.

[4] After द्वादशर्चं, about six syllables missing as the leaf is broken. Folio 3*a* ends here. In the first line of the next page, after नावा one syllable is worm-eaten.

[5] After चन्द्रमसौ, about six syllables missing as the leaf is broken. The entire passage is unintelligible. See Nirukta 12. 1 also.

[6] Read यज्वरीर्नरा.

[7] The letter स्तौ is worm-eaten. Can just be made out.

त्रैकस्वर्यात्[1] ।

वावृधाना शुभस्पती (ऋ. वे. ८. ५. ११) ।

दस्रा हिरण्यवर्तनी शुभस्पती (ऋ. वे. ८. ८७. ५) ।

लिपिपाना[2] शुभस्पती (ऋ. वे. १०. १३१. ४) ।

नत्वत्रैकस्वर्यं अत एव द्वितीयान्तम् । रोहमाना इषः पती[3] सर्वस्य स्वामिनौ । यद्वा सुमन्त्रिते[4] पर . . . . . . न [5]व्यापकम् । पुरुभुजा बहुधनौ बहुरक्षणौ वा । आश्विनेश्वेव[6] हि दृष्टम् । चनस्यतं इच्छतम् । चनस्यतिरिच्छाकर्मा ॥

प्रउगतृचानां मध्ये सूक्तविच्छेदो दक्षं दधाते अपसमित्यभिमताशंसनादित्याहुः अर्थमिच्छन्तो हि सूक्तैः स्तुवन्ति देवता इति ।

अश्विना । यजमानस्य यष्टर्यन्नादि क्षिप्रहस्तावुदकस्येश्वरौ बहुभोजनौ चनस्यतम् । चनोऽन्नम् । तदिच्छतम् । इह प्रत्ययार्थस्य कर्मणः पदान्तरेण पृथङ्निर्देशः समानशब्दैरनेकत्र भवति । गवां गोपतिः सोमं सोमपातमा द्रविणोदा द्रविणस इति । इह तु समानार्थेन इषश्चनस्यतमिति ॥ (१)

अश्विना पुरुदंससा नरा शवीरया धिया । धिष्ण्या वनतं गिरः ॥

[1] After शुभस्पती about six syllables missing as the leaf is broken. त्रैकस्वर्यात् is how the next line begins.

[2] Read विपिपाना.

[3] The passage is not clear.

[4] Read सुवामन्त्रिते.

[5] After पर, about six syllables are missing as the leaf is broken. Read पराङ्गवत्स्वरे (पा २, १, २.) इति न.

[6] Read आश्विनेष्वेव.

अश्विना पुरुदंससा बहुकर्मणौ[1] । नरा शवीरया धिया । क्षिप्रेण ......[2] प्रेरणाच्छवतेर्वेको नामकरणः ।

इष्टा[3] यातं शवीरया (ऋ. वे. १. ३०. १७) ।

इति । क्षिप्रेण कर्मणा युक्तौ । धिष्ण्यौ स्तुत्यौ । धिषणा वाक् । तदर्हौ । यद्वा धिष्ण्यभूतौ । वनतं गिरः स्तुतीः ॥

अश्विना पुरुदंससा । अश्विनावाश्चर्यभूतविविधकर्माणौ नेतारौ । क्षिप्रमुपद्रुतं प्रति गमनं यस्यास्तया धिया कर्मणा धिष्ण्या धिषणार्हौ । धिषणा वाक् । स्तोतव्यौ भजेथां स्तुतीः ॥ (२)

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातं रुद्रवर्तनी ॥

दस्रा । दस्रा दंसकौ । दसिस्सक ...... वो[4] युष्मत्कामाः । सुताः नासत्या सत्यावेव । वृक्तबर्हिर्यजमानो[5] भवति । वृणक्ति बर्हिर्यज्ञार्थम् । तथा आयातं रुद्रवर्तनी घोरस्थानौ । घोरतेरजसौ . . ति[6] ॥

दस्रा युवाकवः । दर्शनीयौ युष्मत्पानकामाः सोमाः । सत्यावेव नासत्यावित्यौर्णवाभः । सत्यस्य प्रणेताराविल्याग्रायणः । वृक्तबर्हिषः सोमाः स्तरणार्थं छिन्नबर्हिषः । आगच्छतं युद्धे घोरगमनमार्गौ ॥ (३)

[1] Read बहुकर्माणौ.

[2] After क्षिप्रेण about six syllables missing as the leaf is broken.

[3] Read इषा.

[4] After दसिस्सक about six syllables missing as the leaf is broken. Even क is not quite clear. The latter part must be युवाकवो.

[5] After सत्यावेव and before वृक्त insert वृक्तबर्हिषः ।

[6] Read घोरतेजसौ वेति । In वे only the vowel part remains. The consonental part is worm-eaten.

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तना पूतासः ॥

इन्द्रायाहि । इन्द्र । इन्द्र न्दते[1]रै . . . . . . वो[2]दीप्तिकर्मणः । तस्य चैतदेकं रूपम् । यं सूर्यं एष वा इन्द्रो[3] य एष तपत्यथैष व्रतो[4] यच्चन्द्रमाः (श. ब्रा. १. ६. ४. १८) इति वाजसनेयकम् । अथापरं रूपं यद्देवलोके देवानामाधिपत्य . . . . . .[5] ब्रह्मैवेन्द्रः । तदुक्तमेवामहात्[6] ब्रह्म दिवो अथ . . ति[7] । तान्येनानि[8] रूपाण्यधिकृत्य मन्त्रा भवन्ति । इन्द्रायाहि चित्रभानो नाविधरश्मे[9] । चित्रं चितेः । नानारूपं हि प्रज्ञापकं भवति । यद्वा . . . . .[10] स्कम् । भानुर्भातेः । सुता इमे त्वत्कामाः । अण्वीभिरङ्गुलीभिः । तना प . . वित्रेण[11] च पूताः ॥

इन्द्रायाहि । इन्द्रागच्छ कर्मणा चित्रदीप्ते सुता इमे सोमास्त्वत्कामा भवन्ति । अङ्गुलीभिर्दशापवित्रेण च पूताः ॥ (४)

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥

[1] Read इन्द्र इन्दते instead of इन्द्र न्दते.

[2] After इन्द्रन्दतेरै about six syllables missing as the leaf is broken.

[3] Read एष एवेन्द्रो.

[4] Read तपत्यथैष एव वृत्रो.

[5] After माधिपत्य about six syllables missing as the leaf is broken.

[6] Read महत्.

[7] After अथ a syllable is worm-eaten. The mark for ए in the syllable is in tact.

[8] Read तान्येतानि.

[9] Read नानाविधरश्मे.

[10] After यद्वा about six syllables missing as the leaf is broken. Folio 2b ends here.

[11] After रङ्गुलीभिस्तनाप a letter is worm-eaten. Perhaps the scribe himself has scratched the letter and begun वि. Read तना दशापवित्रेण.

इन्द्रा । इन्द्रायाहि धियेषितो रथेन स्तुत्या वा प्रेरितो विज्ञातः । विप्रैराकृष्टः । विप्रो विपेः प्रेरणार्थात् सं . . . म . . . उप[1] ब्रह्माणि स्तुतशस्त्राणि । वाघतः कर्मणो वोढुः ॥

इन्द्रायाहि । इन्द्रागच्छ कर्मणा प्रेषितो मेधाविभिराकृष्टो यजमानस्य यो होता तस्य स्तोत्राणि ॥ (५)

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥

इन्द्र । इन्द्रायाहि ततुजानस्त्वरमाणो[2] यद्यन्तोदात्तः । यनस्य[3] प्रेरकः ।

तूतुजानो महेमते । ऋ. वे. ८. १३. ११ ॥

इति । उप ब्रह्माणि हरिवः । सुते दधिष्व नः चनः अन्नम् । चनस्यतेच्छोर्थादिति[4] ।

इन्द्रायाहि । इन्द्रागच्छ त्वरमाणः स्तोत्राणि गमनसाधनभूताश्चवन् आगत्य चास्मिन् सुते सोमेऽस्मभ्यमन्नं देहि ॥ (६)

ओमासश्चर्षणीधृतो विश्वे देवास आ गत । दाश्वांसो दाशुषः सुतम् ॥

[1] After स, the leaf is worm-eaten. After space for 3 syllables, म is clear; then one letter and half of the next (perhaps न or ग) are worm-eaten. Here the line ends. The first letter in the next line too is mostly worm-eaten. Then उप follows.

[2] In स्त्व the स part is in tact. The त्व part is worm-eaten and only a portion is decipherable. It is only a conjecture. Read तूतुजानस्त्वरमाणो.

[3] Read धनस्य.

[4] Perhaps to read चनस्यतेरिच्छार्थात् । It is not quite intelligible.

ओ . . . सः[1] । निरुक्तम्[2] । अवितारो वननीया वा । . . . ष्यधृतः[3] । सर्वे देवा इहागच्छत । दत्तवन्तो दत्तवतस्सुतम् ॥[4]

ओमासः । अवितारो मनुष्यधृतः सर्वे देवा इहागच्छत दानशीला दाशुषः सुतम् ॥ (७)

विश्वे॑ दे॒वासो॑ अ॒प्तुरः॑ सु॒तमा ग॑न्त॒ तूर्ण॑यः । उ॒स्रा इ॑व॒ स्वस॑राणि ॥

विश्वे देवासः । विश्वेदेवा मेघस्थानामपामुद्गमयितारः क्षिप्राः सुतमागच्छत सर्वे ये तरन्ति रश्मय इवाहानि । यद्वा गोष्ठानीव गावः ॥ (८)

विश्वे॑ दे॒वासो॑ अ॒स्रिध॒ एहि॑मायासो अ॒द्रुहः॑ । मेधं॑ जुषन्त॒ वह्न॑यः ॥

[5]विश्वे । विश्वे देवासो अस्रिधः[6] । स्रधिरूपक्षयार्थः । प्राणा हि विश्वे देवाः । एहिमायासो निर्मायाः । एमया एहीति वद . . ति[7] । यद्वा उदारा ये[8] आयाहि मा यासीरिति[9] ब्रुवते । अद्रुहो नहि द्रुहः ।

[1] Read ओमासः The syllable मा is worm-eaten

[2] Nirukta 12-40.

[3] Read मनुष्यधृतः The syllables मनु worm-eaten.

[4] The commentary on 1. 3. 8. is missing. Both 8 and 9 begin in the same way, विश्वेदेवासः

[5] Communtary for stanza 8 is missing in the Ms.

[6] Before स्रि was written, something else had been written; perhaps स्र ; and it is corrected into स्रि.

[7] Read वदन्ति । Between द and ति something is worm-eaten.

[8] The passage is not intelligible from एमया to उदारा.

[9] Between या and सी, the syllable ह is written and a dot is put above, to show that it is to be deleted.

कस्मैचन द्रुह्यन्ति[1] । मेधं जुषन्ते । मेधो यज्ञो भवति मिधेस्सारार्थात् । वह्नयो वोढारस्सर्वस्य ॥

विश्वे देवासः । विश्वेदेवाः क्षयरहिताः स्तोतारमेहि मायासीरिति वदन्तो द्रोहरहिता यज्ञमसेवन्त वोढारः ॥ (९)

पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥

पावका । पाविका शोधयित्री । पवित्रं हि वा श्विपुषाम्[2] । सरस्वती माध्यमिका[3] वाक् । सैव चासी[4] नदी सरस्वती । तस्याश्च नदीवच्चे देवतावच्चे[5] निगमो भवति । वाजेभिर्वाजिनीवती अन्नैरन्नवती (नि. ११. १६) इति यास्कः । यज्ञं वष्टु धिया . . सुः[6] यागकर्मणा वर्षेण यज्ञेन जगद्वासयन्ति[7] । यज्ञं वहत्वित्येव तदाहेति चोक्तमिति ॥

पावका नः । शोधयित्र्यस्माकं सरस्वत्यन्नैरन्नवती यज्ञं वहतु कामयतां वा प्रज्ञया सर्वेषां वासयित्री ॥ (१०)

चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥

[1] Read न द्रुह्यन्ति.

[2] The word is not intelligible.

[3] Read माध्यमिका.

[4] Aften सैव, the syllables साची written and dots put above to show that they are to be deleted and चासी follows. चासी not intelligible. Perhaps चास्ति.

[5] Read नदीवच्च देवतावच्च.

[6] Read धियावसुः ; the syllable व is worm-eaten ; सुः is also partly damaged, but can be deciphered.

[7] Perhaps to Read वासयन्ती.

चोदयित्री । या मनुष्याणां भद्रा वाचस्ता इयं प्रेरयति । यदि वा संस्कृतमेव सूनृता वागुदीरयति । चेतन्ती सुमतीनां जानती स्तुतिः[1] । यज्ञं धारयति सरस्वती ॥

चोदयित्री । चोदयित्री सत्यानां प्रज्ञापयन्त्युदाराणां सुमतीनां यज्ञं धारयति सरस्वती मन्त्रभूता ॥ (११)

महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि राजति ॥

महः । निरुक्तम्[2] । महदर्णः । सरस्वती प्रज्ञापयति कर्मणा प्रज्ञया वा । इमानि च सर्वाणि भूतान्यभिविराजतीति ॥[3]

महो अर्णः । महदुदकं सरस्वती मध्यमस्थाना प्रज्ञापयति कर्मणा सर्वाणि च कर्माणि राजयति ॥ (१२)

सुरूपकृत्नुमूतये सुदुघामिव गोदुहे । जुहूमसि द्यविद्यवि ॥

[1] Read स्तुती:

[2] Cf Nirukta 11-27.

[3] After विराजतीति, with which the commentary on this stanza ends, there is a small circle, a न and another small circle and a long horizontal line.

सुरूपकृत्त्वम्[1] । यत् कल्याणं तस्य कर्तारम् । कौतुकं तु भवति । स्वरूपकृतुनुम्[2] । असत्यन्नं वै सुरूपकर्तुमिति[3] । ऊतये रक्षणाय । सुदुघामिव गाम् । दोहनार्थं सुशीलां[4] गौस्सुदुघा भवति ।

गां न दोहसे हुवे (ऋ. वे. ६. ४५. ७) ।

इत्युक्तम् । अत्र समस्तेऽपि स एवार्थः । तं ह्वयामो[5] दिवेदिव इन्द्रमा[6] ॥

सुरूपकृत्नुम् । सुरूपाणां कर्मणां कर्तारं रक्षणाय सुदोहामिव धेनुं तस्या एव दोहार्थमाह्वयामोऽन्वहम् ॥ (१)

उप॑ नः॒ सव॒ना ग॑हि॒ सोम॑स्य सोमपाः पिब । गो॒दा इद्रे॒वतो॒ मदः॑ ॥

उप नः । उपागच्छास्माकं सवनानि त्रीणि । तेषु सोमं पिब । सोमस्य पातः । तत्रात्मनः प्रयोजनमृषिः[7] परोक्षं दर्शयति । गोदा एव[8] भवति । रेवतो धनवतस्तृप्तस्य[9] मतः[10] ॥

[1] Read कृत्नुम् ।

[2] Read सुरूपकृत्नुम् ।

[3] Perhaps to read कृत्नुमिति. The passage from कौतुकं तु is not quite intelligible.

[4] Read सुशीला.

[5] ह्व in ह्वयामो worm-eaten; only a portion visible.

[6] Folio 3*a* ends here.

[7] Read मृषिः

[8] The आ mark in दा and ए worm-eaten.

[9] First written प्यस्य and corrected into प्तस्य.

[10] Read मदः

उप नः। उपागच्छास्माकं सवनानि सोमं च सोमपातः पिब। अथ परोक्षः। गोदा एव भवत्याश्रितस्याढ्यः। मदतृप्त आढ्यः प्रयच्छति पशूनिति ॥ (२)

अथा॑ ते॒ अन्त॑मानां वि॒द्याम॑ सुम॒तीना॑म्। मा नो॒ अति॑ ख्य॒ आ ग॑हि॥

अथा ते। सोमपानानन्तरम्। वान्तमानाम्[1]न्तिकतमानाम्। अन्तोदात्तं चेदभिभावुकवचनो भवति।

अतो वयमन्तमेभिर्युजानाः (ऋ. वे. १. १६५. ५)।

इति। त्वयि सन्निहितास्सुमतीर्लभेमहि। मा त्वमस्कान्न[2]पहायान्यान्द्राक्षीः। परित्यागो वातिख्यानम्। इहागच्छेति ॥

अथा ते। सम्प्रति तव सन्निकृष्टास्त्वयि विद्यमानाः सुमतीर्वयं लभेमहि। सर्वेणाभ्युदयेनायं युक्तोऽस्त्विति मतिः सुमतिः। मास्मान् अपहायान्यान् द्राक्षीः। इहागच्छ ॥ (३)

परे॑हि॒ विग्र॒मस्तृ॑त॒मिन्द्रं॑ पृ॒च्छा वि॑प॒श्चित॑म्। यस्ते॒ सखि॑भ्य॒ आ वर॑म्॥

परेहि। ऋषिरन्यमनुशास्ति[3]। स्तोतस्वमितः[4] परेहि। परागत्य च विग्रम्मेयाविनमविग्रः[5] प्राज्ञो विषयं गृणातीति। अस्तृतमहिंसितम्।

[1] Perhaps to read तवान्त.

[2] Read मस्मानप.

[3] त in स्ति worm-eaten.

[4] Read स्तोतस्त्वमितः

[5] Read विग्रं मेधाविनम्। विग्रः।

इन्द्रं पृच्छ । कंचन विपश्चिकम्[1] । कीदृ[2] हीन्द्र इति । य इन्द्रस्ते नखिभ्यँस्समानख्यानेभ्यः[3] पुत्रादिभ्यः । आ प्र . . च्छैति[4] । वरणीयं धन . .[5] ॥

परेहि । स्तोतरितस्त्वमुपगच्छ । गत्वा च मेधाविनमहिंसितं शत्रुभिरिदं पृच्छ कीदृशः क्व स वर्तत इति कंचन विपश्चितं पृच्छ। य इन्द्रस्तव पुत्रादिभ्यो वरणीयं धनमाप्रयच्छति ॥ (४)

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इद्दुवः ॥

उपगत्यास्मान् यथाकामं वा ब्रुवन्तु निन्दितारो निर्गच्छन्तु वा इतोऽन्यतः । वयमिन्द्रे दुवो दधाना भवामः । इदित्युग्रहणार्थम्[6] । दुवो दुवस्यतेः परिचरणार्थात् । इन्द्रपरिचरणनित्यद्यन्नास्तिकानामिति[7] ॥

उत ब्रुवन्तु । अपिच कामं प्रत्यक्षमेवाग्रतः स्थित्वास्मान्निन्दितारो ब्रुवन्तु निर्गच्छन्तु वान्यत । वयं त्विन्द्रे परिचर्यां दधाना न बिभीमः । इदिति पूरणमिति । अस्योत्तरा भूयसे निर्वचनाय ॥ (५)

उत नः सुभगाँ अरिर्वोचेयुर्दस्म कृष्टयः । स्यामेदिन्द्रस्य शर्मणि ॥

[1] Read विपश्चितम् ।

[2] Perhaps to read कीदृक् or कीदृशो.

[3] Read सखिभ्य.

[4] One syllable worm-eaten. Read प्रयच्छति.

[5] Two syllables worm-eaten. Read धनमिति.

[6] Not clear.

[7] Not clear.

इत नः[1] । उत नः सुभगात्[2] सुधनान् यजमानान् । अरिश्शत्रुवरी-ररिर्तेः[3] हिंसार्थात् । वेदित्यसमाप्तं[4] वाक्यं पदान्तरेण बहुवत् समापयतीति । वाचेयुददस्म[5] । दस्मो बली दसेरुपक्षयार्थात् । कृष्टयो मनुष्याः कृष्यन्ति प्राप्यं पदाभ्यामिति । स्यामेदिन्द्रस्य शर्मणीति परोक्षः पादः । शर्म श्रयतेः सुखम् । अपि वा शरेः प्रास्यर्थात् शरणमिति च दर्शनादिति ॥

उत नः । उत अरिः कृष्ट्य इत्येकवचनबहुवचनयोर्भिन्नपादस्थयोर्भिन्न-मन्त्रस्थयोरिव विरम्याभिधानात् सामानाधिकरण्यं सिध्यति । अपिचास्मानिन्द्र-समाश्रयणात् सुभगानहिंसितधनानरिर्ब्रवीतु ब्रुवन्तु वारयो मनुष्या दर्शनीय । अथापि वयमिन्द्रस्य स्वभूते सुखे स्यामैव ॥　　(६)

एमाशुमाशवे भर यज्ञश्रियं नृमादनम् । पतयन्मन्दयत्सखम् ॥

एमांशुम्[6] । ईमेनम् । आहर । आशुम् । आशुः प्रोश्नोतेः[7] । अश्नुत्रे[8] हि रसः । आशवे इन्द्राय । यज्ञश्रियं यज्ञं यः श्रयति । नृश्चेमा-दयति[9] । पितः[10] । पतयत् पतयन्तम् । पातयति मभिमतः पातारम्[11] । मन्दयत्सखं हर्षयत्सखम् । सखेन्द्रः स्तोता वेतिः ॥

[1] Read उत नः
[2] Read सुभगान्.
[3] Read अरिः शत्रुः । अरिर्तेः
[4] Not clear.
[5] Read वोचेयुर्दस्म. There is no dot between the two द letters.
[6] Read एमाशुम्.
[7] Read आशुः क्षिप्रोऽश्नोतेः
[8] Read अश्नुते.
[9] Read नृंश्च यो मादयति.
[10] Omit this word.
[11] Not clear.

एमाशुम्। आभर एनं क्षिप्रव्यापिनं सोमं क्षिप्रव्यापिने इन्द्राय यः सोमो यज्ञं श्रयति मदयति च मनुष्यान् तं पतयन्तम्। पातयति हि सोमः पातारम्। मदयति च सखायम्। पातैव सखेति ॥ (७)

अस्य पीत्वा शतक्रतो घनो वृत्राणामभवः। प्रावो वाजेषु वाजिनम् ॥

अस्य। अस्य पीत्वा शतक्रतो। हन्ता त्वमरीणामभवः[1]। प्रावश्च वामेषु[2] संग्रामेषु। वाजिनम्। वाजिनस्संग्रामः। वाजोऽन्नं वा। जवतेः प्रेरणार्थाद्वाजिनं योद्धारमिति ॥

अस्य पीत्वा। अमुं पीत्वा सोमं पीत्वा शतप्रज्ञ हन्ता शत्रूणामभवः पालय च युद्धेषु युद्धवन्तं स्तोतारम् ॥ (८)

तं त्वा वाजेषु वाजिनं वाजयामः शतक्रतो। धनानामिन्द्र सातये ॥

तं त्वा। तं त्वा वाजेषु वाजिनं प्रेरयामः शतक्रतो बहुकर्म[3]। धानानामिन्द्र[4] सातये लाभार्थम्। धनं धिनोतेः प्रीणनार्थात्।

तं त्वा वाजेषु। तं त्वा युद्धेषु बलिनं स्तुतिभिर्बलिनं कुर्मः शतप्रज्ञ धनानां इन्द्र लाभाय ॥ (९)

यो रायो३वनिर्महान्त्सुपारः सुन्वतः सखा। तस्मा इन्द्राय गायत ॥

[1] त्व ends the line. मरीणा begins 1½ inches away from the margin.

[2] Read वाजेषु।

[3] Folio 3*b* ends here. Read बहुकर्मन्.

[4] Read धनाना.

योो रायः । यो रायो धनस्य पालकः । महान् महे बुध्यर्थात्[1] । सुपारः कल्याणपाराणः[2] । सुन्वतः सखा भवति । तस्मा इन्द्राय गायत स्तोत्रमिति[3] ॥

यो रायः । यः स्तोतुर्धनस्य रक्षकः महान् शोभनपूरणः सुन्वतः सखा तस्मै इन्द्राय गायतेति ॥ (१०)

आ त्वेता नि षी'दतेन्द्रमभि प्र गायत । सखायः स्तोमवाहसः ॥

आगच्छत क्षिप्रम् । आकारो द्वितीयः पूरकः । आगत्य च निषीदत सदसि । तत्र इन्द्रमहि[4]प्रगायत । सखाय एकमनसः । स्तोमवाहसः त्रिविदां[5] देवस्तोत्रस्य[6] वोढारः । स्तुतिरेव वा स्तोम इति ॥

आत्वेत । पूर्वेण सूक्तेनाहूतमिन्द्रं स्तोतुमुपक्रमते । आगच्छत क्षिप्रमुद्गातारः । उपसर्गाः प्रयुक्ता अपि प्रागाख्यातात् पुनः प्रयुज्यन्ते । वक्ष्यते तत्र कारणम् । आगत्य च निषीदत गानार्थम् । अथेन्द्रमभिप्रगायत सखायः । प्रस्तावप्रतिहारोपगानोपनिधनस्तोमस्य नेतारः ॥ (१)

पुरूतमं' पुरूणामीशानं वार्या'णाम् । इन्द्रं सोमे सचा सुते ॥

[1] Read महेर्बुध्यर्थात्.

[2] Read कल्याणपारणः

[3] After स्तोत्रमिति there is the figure 4 to mark the end of the Sūkta.

[4] Read इन्द्रमभि.

[5] Perhaps to read त्रिवृदां.

[6] The word is not clear.

पुरूतमम् । पुरूतमं महान्तम् । तमिहर[1] भवार्थः । पुरूणि भवति[2] । न तमवन्तः स्वरुत्[3] । पुरू[4] बहूनां धनानाम् । ईशानम् । ताच्छील्ये विवक्षिते आद्युदात्तत्वम् । अन्यत्रान्तोदात्तत्वम् । ईशानसः[5] पितृवित्तस्य रायः । इन्द्रं सोमे । सचा इति निपातः सार्वविभक्तिकः । सखायमिन्द्रमभिप्रगायतेति ॥

पुरूतमम् । बहूनामुपक्षपयितारम् । गवामसि गोपतिरित्यनेन समानो निर्देशः । धनानामीश्वरमिन्द्रमभिप्रगायत सहाभिषुते सोमे ॥ (२)

स घा नो योग आ भुवत्स राये स पुरंध्याम् । गमद्वाजेभिरा स नः ॥

स घा नं[6] । स खल्वस्माकमिन्द्रो योगे अप्राप्तप्राप्त्यर्थम् । आभवतु । स राये क्षेमार्थं प्राप्तस्य धनस्य क्षेमार्थम् । न[7] पुरन्ध्यां कल्याणरूपायां युवत्याम् । तत्प्राप्त्यर्थम् । पूरिति बहुरूपनाम[8] । बहुधीम[9] पुरन्धिः (नि. ६. १३) इति यास्कः । आगच्छत्वस्मान् सोऽन्नैः ॥

स घा नः । स एवास्माकमप्राप्तप्राप्त्यर्थं योगमावहतु । स धनाय पुरन्धिर्बहुधीर्योषा । तस्यै चान्नैश्चास्मानागच्छतु सः ॥ (३)

[1] Read तमिह.

[2] Read भवन्ति.

[3] स्वरुत् not clear.

[4] Read पुरूणां.

[5] Read ईशानं.

[6] Read स घा नो.

[7] न is not wanted.

[8] Read पुरु इति बहुनाम.

[9] Read बहुधीः

यस्यं संस्थे न वृण्वते हरी॑ समत्सु शत्रंवः । तस्मा इन्द्रांय गायत ॥

यस्य हरी संस्थे युद्धे । संस्थं युद्धम् । वीराः सह हि तत्र तिष्ठति[1] । न ब्रण्वते[2] न वारयन्ति । समत्सु सहताम्यत्सु । प्रहरणदशायां शत्रवः । हरिर्हरति । पुरुषम् । शक्रः शातयतीति[3] ॥

यस्य संस्थे । यस्मिन्नवस्थिते न वारयन्ति तस्य स्वभूतावश्वौ सङ्ग्रामेषु शत्रवः तस्मै इन्द्राय गायत ॥ (४)

सुतपाव्ने॑ सुता इमे शुचंयो यन्ति वीतये॑ । सोमांसो दध्यांशिरः ॥

सुतपावेन[4] । सुतं यमपिवति[5] तस्मै । सुता इमे सोमाः । शुचयः पूताः पानाः[6] । यन्ति हविर्दानाद्दधिमिश्राणाः[7] । दधि धिनोतेः प्रीणानार्थात्[8] । आशीराश्रयणार्थादिति ॥

सुतपाव्ने । सुतं सोमं यः पिबति तस्मै सुता इमे सोमाः पूताः पानाय गच्छन्ति दधिमिश्रणाः ॥ (५)

त्वं सुतस्यं पीतये॑ सद्यो वृद्धो अंजायथाः । इन्द्र ज्यैष्ठ्याय सुक्रतो ॥

[1] Read तिष्ठन्ति.

[2] Read वृण्वते.

[3] The last pāda is not explained.

[4] सुतपाव्ने.

[5] Read यः पिबति.

[6] Read पावनाः

[7] Read हविर्धानाः दधिमिश्रणाः

[8] Read प्रीणनार्थात् .

त्वम् । त्वं सुतस्य पानार्थम् । भवस्सद्यः[1] प्रवृद्धः । सोमो हि हुतः पृथुर्भवति यावदिदं भुवनं विश्वमस्ति । इन्द्र ज्यैष्ठ्याय श्रैष्ठ्यार्थं यजमानस्य ॥

त्वं सुतस्य पानार्थं सद्यो वृद्धो भवसि प्रवृद्धशरीरः इन्द्र श्रेष्ठं कर्म कर्तुं शत्रुषु सुप्रज्ञ ॥ (६)

आ त्वा॑ विशन्त्वा॒शव॑ः सोमा॑स इन्द्र गिर्वणः । शं ते॑ सन्तु॒ प्रचे॑तसे ॥

आ त्वा विश । आ त्वा[2]विशन्तु त्वा । आशवस्सोमास इन्द्र गिर्वणः । गीर्भिर्वननीय । शं च ते सन्तु प्रचेतसे सुमतये । मृष्यन्तं[3] शमयते शमिति ॥

आ त्वा विशन्तु । आविशन्तु त्वां क्षिप्राः सोमा इन्द्र गीर्भिर्वननीय । शं च तुभ्यं भवतु सुमतये ॥ (७)

त्वां स्तोमा॑ अवीवृधन् त्वामु॒क्था श॑तक्रतो । त्वां व॑र्धन्तु॒ नो गिर॑ः ॥

त्वाम् । त्वां स्तोत्रान्मण्यवीवृधत्[4] । त्वां शस्त्राणि शतक्रतो । त्वां वर्धन्तु नोवस्माकं[5]मुभयविधा गिर इति ॥

त्वां स्तोमाः । त्वां त्रिवृदादयः स्तोमा अवीवृधन् त्वां शस्त्राणि च शतकर्मन् त्वामेव वर्धयन्त्वस्माकमपि गिरः ॥ (८)

[1] Read अभवस्सद्यः

[2] त्वा not wanted. The letter is partly worm-eaten.

[3] This word is not clear.

[4] Read स्तोत्राण्यवीवृधन्. The letter न्म after त्रा is partly worm-eaten.

[5] Read नोऽस्माक.

अक्षितोतिः सनेदिमं वाजमिन्द्रः सहस्रिणम् । यस्मिन् विश्वानि पौंस्या ॥

अक्षितोऽतिः[1] अणरक्षणो[2] विभजेतेन्द्रोऽस्माकमिमं वाजं[3] युद्धं बहुपुरुषम् । यस्मिन् विश्वानि पत्रंस्यानि[4] वीर्याणीन्द्रे । अपिवा अन्नं वाज[5] इति ॥

अक्षितोतिः । अक्षीणरक्षणोऽपि भजेतानेकपुरुषयुक्तमिमं सङ्ग्रामं यस्मिन् सर्वाणि बलानि प्रादुर्भवन्ति ॥　　(९)

मा नो मर्ता अभि द्रुहन् तनूनामिन्द्र गिर्वणः । ईशानो यवया वधम् ॥

माभिद्रुह्यन्त्वस्मिन् मर्त्या मारकाः शत्रवः । तनूमानंगानामिन्द्र गीर्वण[7] । ईशानस्वं यचव[8] पृथक्कुर्वस्मत्तस्तेषां वधमायुधमिति[10] ॥

मा नो मर्ता । माभिद्रुह्यन्तु इन्द्र अस्माकमङ्गेभ्यः शत्रवः गीर्भिर्वननीय ईश्वरस्त्वं पृथक् कुरु शत्रूणामायुधमिति ॥　　(१०)

---

[1] Folio 4*a* ends here.

[2] Read अक्षीणरक्षणो.

[3] जं worm-eaten.

[4] Read पौंस्यानि.

[5] व् in वा worm-eaten.

[6] Read तनूनामङ्गाना.

[7] ण worm-eaten. Read गिर्वणः

[8] Read ईशानस्त्वं यवय.

[9] Read वध.

[10] There is the figure 5 here to mark the end of the sūkta.

युञ्जन्ति ब्रध्नम॑रुषं चर॑न्तं परि॑ तस्थुष॑ः । रोच॑न्ते रोचना दिवि ॥

युञ्जन्ति । युञ्जन्ति ब्रध्नं महान्तम् । ध्नो[1] बृहतेः । असौ वा आदित्यो ब्रध्नः (तै. ब्रा. ३. ९. ४. १) इति ब्राह्मणम् । एष वा इन्द्रो य एष तपति (श. ब्रा. २. ३. ४. १२) इति च । अरुषोऽर्तेर्दीप्तः । अरुष आरोचमानः इति यास्को[2] वदति । चरन्तं दिवि । परि[3] परितस्थुषः तस्थिवांसः । इमे वै लोकाः परितस्थुषः (तै. ब्रा. ३. ९. ४. २) इति ब्राह्मणम् । लोका ह्यमुं युञ्जन्ति । रोचन्ते रोचना दिवि न्द्रणे[4] निहितानीन्द्रेण वाप्यायितानि नक्षत्राणि रोचन्त इति ॥

युञ्जन्ति ब्रध्नम् । युञ्जन्ति महान्तमारोचमानं दिवि चरन्तं परितः तस्थिवांसो देवा वा लोका वा रोचन्ते च रोचनानि नक्षत्राणि इन्द्रतेजसा सन्धुक्षितानि । अहत्वेऽपि प्रसारणमन्यत्रापि दृष्टम् ॥ (१)

युञ्जन्त्य॑स्य काम्या हरी विप॑क्षसा रथे॑ । शोणा॑ धृष्णू नृवाह॑सा ॥

युञ्जन्ति । युञ्जन्त्यस्य कमनीयौ हरि[5] । रथे विपक्षसा विविधपतनौ । यद्वा रथस्योभयोः पक्षयोर्योजनम् । शोणा शोणवर्णौ । शोणा श्वयतेः[6] । धृष्णु[7] धर्षकौ । नृवाहसा नृणां वोढारौ । ताण्डकं—पूर्वपक्षा-

[1] Read ब्रध्नो.

[2] What yāska says is only अरुषीरारोचनात् (नि. १२. ७).

[3] This not wanted.

[4] Read दिवीन्द्रेण. After दिवि, the syllable न्द्रे is distinct. Next letter partly worm-eaten; looks like ए mark in णे.

[5] Read हरी.

[6] Not certain whether the letter is श्व or श्र.

[7] Read धृष्णू.

परपक्षौ वा इन्द्रस्य हरी । ताभ्यां हीदं सर्वं हरति (ता. ब्रा. १. १) इति । ततश्च ताभ्यामेव सर्वं जगद्व्रूढमिति ॥

युञ्जन्त्यस्य । युञ्जन्त्यस्य रथे कमनीयौ अश्वौ सव्यदक्षिणयोः पार्श्वयोः युज्यमानौ शोणवर्णौ शत्रूणां धर्षकौ नेतुरस्य वोढारौ देवाः ॥ (२)

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥

केतुम् । सैषोपसंहारार्था प्रत्यक्षकृतौ[1] । केतुं प्रज्ञानम् । कृण्वन्तकेतवे[2] प्रज्ञानाहिताय[3] स्वपते जनाय प्रबोधनेन । केतुः केततेः प्रज्ञानार्थो[4] । तथा अपेशसे च पेशः कृण्वन् । पेशो रूपं पिशतेराश्लेषणार्थात् । तमसा तिरोहितरूपाणां तेजसा रूपं ज्ञायते । समजायथास्त्वमुषद्भिः उद्भ्यः[5] । सहार्थे वा तृतीया । वसेर्न्निवसनार्थादुष[6] । उषस एव तथोक्तामाश्चर्यम्[7] । मर्त्यानां प्रज्ञापयितुं तेषामामन्त्रणं मर्या इति । सर्वमेवामन्त्रितं वाक्यात पृथक् भूतं वाक्यसंयोगेन तैस्तैर्वाक्यैरन्वितन्द्रस्पष्टानि[9] निदर्शनानि ।

याभिरङ्गिरो मनसा हिरण्यथः[10] (ऋ. वे. १. ११२. १८)

[1] Read प्रत्यक्षकृता.

[2] Read कृण्वन्नकेतवे.

[3] Read प्रज्ञानरहिताय.

[4] Read प्रज्ञानार्थात्.

[5] Read उषद्भ्यः. There is some space between उ and द्; written
उ　द्भ्यः

[6] Read दुषाः

[7] Read तथोक्तमाश्चर्यम्.

[8] मे and वा completely worm-eaten.

[9] The letter between त and स्प not distinct. Read रन्वितम् । स्पष्टानि.

[10] Read निरण्यथः

दिवस्कण्वा स्कन्दवः[1] (ऋ. वे. १. ४६. १)
वृत्रस्य यत् बद्बधानस्य रोदसी (ऋ. वे. १. ५२. १०)
युवं[2] वरे सुम्णे[3] (ऋ. वे. ८. २६. २)

इति।

केतुं कृण्वन्। रात्रौ स्वपतो गतप्रज्ञस्य प्रज्ञोदयं कुर्वन् तमस तिरोहितरूपाणां गवादीनां रूपं च ज्ञायते। केतुं कृण्वन् प्रज्ञानरहिताय पेशश्चापेशसे समजायथाः त्वमुषोभिः सह। तमिममाश्चर्यं मनुष्याणां निवेदयितुं त्व सम्बोधयन्ति मर्त्या इति॥ (३)

...[4]णिभिर्देवलोकात् गावोऽपाहृता अन्धकारे प्रक्षिप्ता इन्द्रे[5] मरुद्भि रुषोभिस्सहाजयदिति इतिहासप्रसक्ता मरुतः षड्भिः सूक्तमध्यकृभिस्तूयन्ते[6]॥

आदह॑ स्व॒धामनु॒ पुन॑र्गर्भ॒त्वमे॑रि॒रे। दधा॑ना॒ नाम॑ य॒ज्ञिय॑म्॥

अनन्तरमेव स्वधामन्नमुदकं वा अनु। तस्योत्पातनार्थं[7] स्वयाः[8] स्वयं धारयति। पुनर्मध्ये प्रागन्यस्माद्दतुकालात्। गर्भत्वमेरिरे प्रेरयन्ति।

[1] Read दिवस्कण्वास इन्दवः

[2] Folio 4*b* ends here.

[3] Read वरो सुषाम्णे. In रो only the ए mark and र् visible. Then a part worm-eaten. The next syllable visible is म्ण. The end of सु is also decipherable. The scribe has omitted षा.

[4] Read पणि. After इति a portion is worm-eaten. There is space for 2 letters. My copyist has transcribed the portion as वसणि Now when I examine, no letter is distinctly seen. णि is distinct.

[5] Read इन्द्रेण.

[6] Read सूक्तमध्यर्गिभः स्तूयन्ते.

[7] Read तस्योत्पादनार्थं.

[8] स्वया not wanted.

गर्भो गृहे गृह्णातीति । गर्भत्वं ग्रहणसामर्थ्यम् । अत्र शाट्यायनकम्—पुनरेव तृतीयेऽह्नि गर्भत्वमेरयन्ते । चतुर्थस्याह्नः प्रजात्यै इति । अनन्तरमेवेति पूजायां पर्यवसानादाख्यातमुदात्तमासीत्[1] । दधाना नाम वज्ञियम्[2] । ईदृङ् चान्यादृङ् चेति मरुतां यज्ञियं नाम देहि प्रजापतितो लब्धम् । नाम नमेः प्रह्वीकरणार्थात् । अमन्त्रितो[3] हि प्रह्वीभवति ॥

आदह स्वधाम् । अनन्तरमेव वृष्टेः मरुतः अन्नार्थं पुनरपि गर्भत्वं प्राप्नुवन्ति । अष्टौ मासास्तिरोभूता वर्तन्ते वर्षाभ्योऽनन्तरम् । आश्चर्येऽहशब्दः । दधाना नाम यज्ञानामीदृक् च तादृक् चेत्यादिकम ॥　　　　(४)

वी॒ळु चि॑दारुज॒त्नुभि॒र्गुहा॑ चिदिन्द्र॒ वह्नि॑भिः । अवि॑न्द उ॒स्रिया॒ अनु॑ ॥

वीळुचित् । वीळु दृढं वीळयतेर्दृढार्थात् । दृढम् । आरुजत्नुभिः प्रजापतितो लब्धं नाम नमेः दृढमपि भजद्भिः पर्वतादि[4] । गुहा चिदिन्द्र । गुहो[5] निगूहनार्थात् । गुहायां निहिताः । अन्हविदः[6] । वह्निभिर्वोवदवभि[7]-मेरूद्भिः । उद्रिया[8] गाः । उस्रिया[9] उत्सरन्तीति ॥

[1] cf. Pāṇini, 8, 1, 39.

[2] Read यज्ञियम्. After दधाना and before नाम, a letter which looks like त or क written and a dot placed above to mark that it is to be deleted.

[3] Read आमन्त्रितो.

[4] After दृढार्थात् the Ms. reading is corrupt. There is repetition of a small bit from the previous stanza. Read दृढार्थात् । दृढमपि । आरुजत्नुभिः भजद्भिः पर्वतादि ।

[5] Read गुहा.

[6] Read अन्वविन्दः

[7] Read वह्निभिर्वोढृभि.

[8] Read उस्रिया.

[9] Read उस्रिया.

वीळुचित् । दृढमपि पर्वतसान्वादि आभिमुख्येन भञ्जद्भिः पर्वतस्य गुहायामपि इन्द्र त्वां वोढृभिर्मरुद्भिः त्वं पणिभिरपहृता गा अन्वविन्दः ॥ (५)

दे॒व॒यन्तो॒ यथा॑ म॒तिमच्छा॑ वि॒दद्व॑सुं॒ गिरः॑ । म॒हाम॑नूषत श्रु॒तम् ॥

देवयन्तः । देवानिछन्तः यथा मतिं अनुमन्तारं ब्राह्मणम् । अभियन्ति । एवमच्छानूषत अहिष्टुवन्ति[1] यभितुष्टुवुः[2] । विदद्वसुं वेदयद्वसुसुमुदरम्[3] । गिरो गिरतेः स्तोतारौ[4] । ममहान्तः[5] । मरुतां गणं विश्रुतम् ॥

देवयन्तः । देवानिच्छन्तो यथा पूजनीयमिन्द्रमभिष्टुवन्ति विदद्वसुं वेदयद्वसुमुदारं गिरः स्तोतारो महान्तं मरुद्गणमिति ॥ (६)

इन्द्रे॑ण॒ सं हि दृक्ष॑से संजग्मा॒नो अबि॑भ्युषा । म॒न्दू स॑मा॒नव॑र्चसा ॥

इन्द्रेण । निरुक्तम्[6] । इन्द्रेण हि सदृश्यसे[7] संगच्छमानोऽबिभ्युषा मरुद्गणः । तौ युवां मदिष्णू स्थ । समानवर्चसाविति । ये तु न प्रगृह्णन्ति तेषाममुदविष्णुतेन्द्रेणेति[8] । तथा च यास्कः—अपिवा इन्दुना[9] तेनेति स्यात् । समानवर्चसा इत्येतेनैव व्याख्यातम् (नि. ४. १२) इति ॥

[1] Read अभिष्टुवन्ति.

[2] Read अभितुष्टुवुः

[3] Read वेदयद्वसुमुदारम्.

[4] Read स्तोतारः

[5] Read महां महान्तम्.

[6] cf. Nirukta 4, 12.

[7] Read संदृश्यसे.

[8] The Ms. after प्रगृह्णन्ति is corrupt and unintelligible. Perhaps to read तेषां मदिष्णुना इन्द्रेणेति.

[9] Read मन्दुना.

इन्द्रेण सं हि । इन्द्रेण हि सन्दृश्यते स सङ्गच्छमानोऽबिभ्युषा मरुद्गणः युद्धार्थम् । इन्द्रमरुद्गणौ मदिष्णू भवथः संयुक्तौ समानवर्चसौ । यद्वा मन्दुना समानवर्चसेन्द्रेणेति ॥ (७)

अनवद्यैरभिद्युभिर्मखः सहस्वदर्चति । गणैरिन्द्रस्य काम्यैः॥

अनवद्यैरवद्यरहि[1] द्योतमानैः मुखो[2] वायुः । सहस्वदुदकमर्चति[3] प्रयच्छति । गणैस्सप्तभिः । इन्द्रस्य कमनीस्सतो[4] । मखो वायुः[5] खदिमीत इति[6] । यद्वा बलं सहस्वदिति ॥

अनवद्यैः । अवद्यरहितैरभिद्योतमानैः सह स्तोता सहस्वन्तमिन्द्रमर्चति गणैरिन्द्रस्य प्रियैः । गणशब्द एकवचनबहुवचने पर्यायेण भवतः ॥ (८)

अतः परिज्मन्ना गहि दिवो वा रोचनादधि । समस्मिन्नृञ्जते गिरः ॥

अतः । अतोऽन्तरिक्षात् परितो गन्तः मरुद्गण । आगच्छ । द्यौरादित्यो भवति । तस्य रोचनं द्यौः । ततो वा । परोक्षस्तृतीयः[7] पादः । स भृञ्जति[8] संश्लेषणार्थः[9] । संयोजयति[10] स्तुतीः अस्मिन् मरुद्गणे स्तोतेति ॥

[1] Read रहितैः

[2] Read मखो.

[3] Looks more like मुदक than दुदक.

[4] Read कमनीयैः.

[5] Space for 3 syllables left blank between वा and युः

[6] This is unintelligible. This is the etymology of मख to mean वायु. Something about ख. The letters ख and मी are slightly worm-eaten.

[7] Folio 5*a* ends here.

[8] Read सम्भृञ्जति। ऋञ्जतिः

[9] र्थः mostly worm-eaten.

[10] य in यो mostly worm-eaten.

अतः परिज्मन्। अतोऽन्तरिक्षात् परितो गन्तर्मरुद्गण आगच्छ आदित्यस्य रोचनाल्लोकात्। अधिपरी सप्तमीपञ्चम्योरर्थे स्फुटीकुरुतः। अस्मिन् मरुद्गणे सम्प्रसाधयति स्तुतीर्मधुच्छन्दाः ॥ (९)

इतो वा सातिमीमहे दिवो वा पार्थिवादधि। इन्द्रं महो वा रजसः ॥

इतः। इतो वा अवमाल्लोकात् सत्[1]। सातिमिन्द्रमीमहे याचामहे[2]। यद्यस्मिन्[3] लोके इन्द्रो वर्तते तत आगच्छतु[4] प्रयच्छतु मह्यं सा[5] सातिमित्यर्थः। दिवो दीप्ताद्वा। पारार्थिवादधि[6]। पृथिवी अन्तरिक्षनाम। महो वा रजसस्तृतीयालोकात्[7]। रजो लोको भवति रजतेर्गत्यर्थात्। परोऽवरीयांसो वा इमे लोकाः (ऐ. ब्रा. १. २५) इत्युक्तमिति[8] ॥

इतो वा। अत उत्तरमिन्द्र एव देवता। कुतः इन्द्र आगच्छतीति न वयं जानीमः। तमिन्द्रमस्या भूमेरागच्छन्तं देयं धनं याचामहे। अपिवा दीप्तात् पार्थिवाल्लोकात्। पृथिवीत्यन्तरिक्षनाम। इन्द्रं महो वा रजसः स्वर्गादिति॥ (१०)

---

[1] सत् not wanted.
[2] हे, चा and हे mostly worm-eaten.
[3] स्मि partly worm-eaten.
[4] च्छतु nearly completly worm-eaten.
[5] सा not wanted.
[6] Read पार्थिवा.
[7] Read याल्लोकात्.
[8] The figure 6 is written here to mark the end of the Sūkta.

इन्द्रमिद्गाथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनूषत ॥

इन्द्रमित् । इन्द्रमेव गाधिन उद्गाताशो[1] । बृहता स्तोत्रेण सम्ना[2] वा स्तुवन्ति । गाथा[3] गातेः । इन्द्रमकेभिः[4] शस्त्रैः । अर्कोऽर्चतेः । यदनेनार्चन्ति भूतानि यत् सूर्योऽर्चन्विनीयो भूतैः[5] । अर्किणः स्तोतारः । इत्थमिन्द्रं वाह्योऽ[6]नूषत । वाण्यो वणतेः शब्दार्थ्यादिति[7] ॥

इन्द्रमित् । इन्द्रमेवोद्गातारो बृहता साम्ना स्तुवन्ति । इन्द्रं शस्त्रैर्होतार इन्द्रमेव सर्वा गिरः स्तुवन्ति ॥ (१)

इन्द्र इद्धर्योः सचा सम्मिश्ल आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥

इन्द्र इत् । एकाकी चरन्निन्द्र एव स्वाश्रयोऽसहायभूतः स एव संयोजयिता उक्तिमात्रेण युज्यमानयोरिन्द्रो वज्री हिरण्मयसर्वशरीरः ॥ (२)

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयद्दिवि । वि गोभिरद्रिमैरयत् ॥

इन्द्रो दीर्घाय । इन्द्रो मनुष्याणां चिराय दर्शनाय दिवि सूर्यमारोहयत् । तेजोभिश्च विविधं वर्षार्थं मेघं प्रेरयति ॥ (३)

इन्द्र वाजेषु नोऽव सहस्रप्रधनेषु च । उग्र उग्राभिरूतिभिः ॥

[1] Read उद्गातारो ।

[2] Read साम्ना.

[3] Read गाथी.

[4] Read मर्केभिः

[5] Not quite intelligible.

[6] Read वाण्यो.

[7] Read शब्दार्थादिति.

इन्द्र वाजेषु । इन्द्र क्षुद्रेषु सङ्ग्रामेष्वस्मान् रक्ष महत्सु च । उग्र उद्गीर्ण उद्गीर्णैः पालनैः ॥ (४)

अस्योत्तरा भूयसे निर्वचनाय ।

इन्द्रं' वयं महाधन इन्द्रमर्भे' हवामहे । युजं' वृत्रेषु वज्रिणम् ॥

इन्द्र[1] । इन्द्रं वयं महायुद्धे हवामहे । इन्द्रमल्पे च युद्धे । अर्भोक्तेः प्रारणार्थात्[2] । युजं सहकारिणमुपद्रवेषु वज्रिणम् ॥

इन्द्रं वयम् । इन्द्रं वयं महति सङ्ग्रामे हवामहे इन्द्रमल्पे च सहायमुपद्रवेषु आयुधवन्तम् ॥ (५)

स नो' वृषन्नमुं चरुं सत्रादावन्नपा' वृधि । अस्मभ्यमप्रतिष्कुतः ॥

स नः । स नो वर्जिर्षितः[3] । अमुं चरुम् । चरुश्चरतेः । स्थलीमेघे पर्यवसानम्[4] । सत्रादावन् मदार सत्रे अन्यधर्महान्नाम[5] । अपावृधि अस्मभ्यम् । अत्र निरुक्तम् । अप्रतिष्कुतोऽप्रतिष्कुतः[6] अप्रतिस्खलितो वा (नि. ६. १६) इति । स्कौतिस्तक्षणार्थः । अरिभिरतनूकृतः इति

[1] The commentary on stanzas 2, 3 and 4 are missing in the Ms.

[2] Read प्रेरणार्थात् । cf. Nirukta, 3, 20.

[3] Read वर्षितः. There is a short horizontal line above र्जि in the Ms. to mark its deletion.

[4] वसा mostly worm-eaten.

[5] From स्थलीमेघे the passage is unintelligible.

[6] Read स्कृतः

शाकलम्[1] । पुनरस्मभ्यमिति पदं वाक्यान्तरत्वाच्च पूरकम्[2] । स चाथ न्याय:[3] सार्वत्रिक इति ॥

स नः । स नो वर्षितरमुं मेघं महतो दातस्तेजोभिरपावृधि शत्रुभिरप्रतिशब्दितोऽप्रतिकृतो वा । नोऽस्मभ्यमित्यनयोः पूरणमेकम ॥ (६)

य उत्तरे स्तोमा इन्द्रस्य वज्रिणः । न विन्धे अस्य सुष्टुतिम् ॥

तुञ्जे तुञ्जे । निरुक्तम् ।[4] दाने दाने य उत्तरे स्तोमा इन्द्रस्य वज्रिणः नास्य तैर्विंदामि[5] समाप्तिं स्तुतेरिति । दाने दाने इन्द्रस्योत्तरोत्तरभृषीणां[6] स्तुतयः प्रादुर्भुवन्ति[7] । न तास्वहमस्य दानानुगुणां स्तुतिं विन्दविति[8] ॥

तुञ्जे तुञ्जे । दाने दाने उत्तरे ऋषय एनं स्तुवन्ति । तेषु स्तोमेषु नास्याहं दानानुगुणां सुष्टुतिं विन्दामि ॥ (७)

वृषा यूथेव वंसगः कृष्टीरियर्त्योजसा । ईशानो अप्रतिष्कुतः ॥

[1] Reference not clear.

[2] र worm-eaten.

[3] Read स चायं न्यायः

[4] Nirukta, 6, 18.

[5] Read विन्दामि.

[6] Read मृषीणां.

[7] Read प्रादुर्भवन्ति.

[8] Read विन्द्यामीति.

वृषा[1] । सेक्ता ऋषभः यूथानीव गवाम् । यूथो नेय म्मे मिश्रणा-
र्थात्[2] । वंसगो निनीयासु[3] गोषु सक्तः । यद्वा वंसा वननिवाभावः[4] । ता अनुगच्छन् । कृष्टीः प्रेरयत्योजसा सपत्नभूताः । ईशानो अप्रतिष्कुतः ॥

वृषा यूथेव । वर्षिता गोयूथानीव वननीयगमन ऋषभ इन्द्रो वीरो युयुत्सून् मनुष्यान् बलेनाभिगच्छति सर्वस्येशानोऽप्रतिकृतः ॥ (८)

य एकश्चर्षणीनां वसूनामिरज्यति । इन्द्रः पञ्च क्षितीनाम् ॥

य एकः । एक एतेः प्रेरकः । य एकश्चर्षणीनां भवति । तस्मिन्ना-
वेशया इत्यस्यामेष पादो विसृष्टः[5] । तस्मादयमस्यार्थउक्तः[6][7] । यश्च वसूनां[8]-
मिरज्यति स इन्द्रः पञ्चानां[9] क्षितीनाम् । गन्धर्वाः पितरो देवा असुरा रक्षांसीति पञ्च क्षितयः । यद्वा निषादपञ्चमाः चत्वारो वर्णाः । तानि वसूनिर्दातीति[10] वाक्यसमाप्तिः । यस्य . . नि[11] हस्तयोः पञ्चक्षितीनां वस्विति[12] ॥

[1] वृ completely worm-eaten.

[2] Read यूथो यौतेर्मिश्रणार्थात्. cf. Nirukta, 4, 24.

[3] Read वननीयासु य first written and struck off: then another य written below.

[4] Read वननीया गावः

[5] This is a frequent remark met with in this commentary.

[6] Folio 5b ends here. द worm-eaten.

[7] Not quite intelligible.

[8] ना worm-eaten.

[9] न्द्रः, प and ना worm-eaten.

[10] Read वसूनि ददातीति.

[11] Two letters broken. The आ mark in the second syllable is in tact; the syllable appears to be चा.

[12] ञ्च, नां and वा wcrm-eaten.

य एकः । य इन्द्रो मनुष्याणां पञ्चानां क्षितीनां निवसताम् । गन्धर्वाः पितरो देवा असुरा रक्षांसीति पञ्चत्वम् । तेषां प्रदेयानां धनानामीष्टे । पूर्वस्यामृचि वाक्यस्य परिसमाप्तिः ॥ (९)

इन्द्रं वो विश्वतस्परि हवामहे जने'भ्यः । अस्माकमस्तु केवलः ॥

इन्द्रं वः । इन्द्रं वो युष्मभ्यम् । हवामहे । विश्वतस्परि विश्वतस्परि[1] सर्वेभ्योऽन्येभ्यो जनेभ्यः । पर्यधी पञ्चम्याः सपूर्व्याश्चार्थे स्फुटीकुरुतः । स इन्द्रोऽस्माकमस्तु केवलः[2] । सर्वोऽसाधारण एनं विचलेयुरिति केवलः[3] ॥

इन्द्रं वः । व इति पञ्चमी । वो जनेभ्यः सर्वेभ्य एव वयमिन्द्रं हवामहे । सोऽस्माकमस्त्वसाधारणः ॥ (१०)

एन्द्रं सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमूतये' भर ॥

एन्द्र । आहरेन्द्र सानसिं रशियियं[4] भजनीयम् । सानसिम् । सने[5]र्भजनार्थादसिप्रत्ययः । सजित्वानं जित्वभिसहिकम्[6] । स्वीरम्[7] । सदासहं सदाहिएवुकम्[8] । वर्षिष्ठं वृद्धममूतये रणाय[9] ॥

[1] विश्वतस्परि repetition not wanted.

[2] वल worm-eaten.

[3] Not quite intelligible. There is the figure 7 put here.

[4] Read सानसिं रयिं.

[5] स in सने worm-eaten. From the small bit visible, it does not appear to be स.

[6] Read जित्वभिस्सहितम् ।

[7] Not intelligible; perhaps to read सवीरम्.

[8] Read सदा अभिभावुकम्.

[9] Read वृद्धम् । ऊतये रक्षणाय.

एन्द्र सानसिं रयिम्। आहरेन्द्र भजनीयं रयिं जयशीलपुरुषयुक्तं सदा शत्रूणामभिभवितारं वृद्धतमं रक्षणायास्मभ्यम्॥ (१)

नि येन॑ मुष्टिह॒त्यया॒ नि वृ॒त्रा रु॒णधा॑मह॑ै। त्वोता॑सो॒ न्यर्व॑ता॥

निर्येन। निरुणयामहै[1]। येन धनेन। वृत्राणि मुष्टिहत्ययेत्यौपमिकम्। मुष्टिहननेनैव[2] शत्रुम्। मुष्टिममुष्णा तेन[3]। इन्द्र त्वया रक्षिताः। अर्वता बलिना। अर्वा अर्तेरभिभवकर्मणः। तदेतदिन्द्रविशेषणम्[4]। अपि वा येनेत्यनेनैकाधिकरणः[5]। उत्तमौ निपूरकावेति[6]॥

कीदृशमित्याह नि येनेति। येन धनेन मुष्टिहननेन दारिद्र्याणि वयं निरुन्ध्मः। पादान्तरे पुनर्निः प्रयुज्यते। त्वया रक्षिताः शत्रूंश्च येनाश्ववता निरुणधामहै तमाहरेति॥ (२)

अस्योत्तरा भूयसे निर्वचनाय।

इन्द्र॒ त्वोता॑स॒ आ व॒यं वज्रं॑ घ॒ना द॑दीमहि। जये॑म॒ सं यु॒धि स्पृधः॑॥

इन्द्र। इन्द्र त्वोता वयमाददीमहि। वज्रमायुधम्। व्यना व्यनं[7] हन्तारम्। आदत्तेन च सञ्जयेमम[8] स्पर्धमानात् सपत्नात्॥

[1] Read निरुणधामहै.
[2] Read हननेनेव.
[3] Read मुष्टिर्मुष्णातेः
[4] न्द्र partly worm-eaten.
[5] न in नै worm-eaten.
[6] Read उत्तमौ नी पूरकाविति.
[7] Read घना घनं.
[8] One म unnecessary.

इन्द्र त्वोतासः। इन्द्र त्वया रक्षिता वयं हन्तृ आयुधमाददीमहि संजयेम युद्धे स्पर्धयितॄन् शत्रूनिति ॥ (३)

व॒यं शूरे॑भि॒रस्तृ॑भि॒रिन्द्र॒ त्वया॑ यु॒जा व॒यम्। सा॒स॒ह्याम॑ पृतन्य॒तः ॥

वयं शूरेभिर्बलिभिः। शूर[1] शृणातेः। अस्तृभिर्योद्धृभिः। इन्द्र त्वया च सहजस्पर्धमानात् येनाभिहिभवेम। पृतनाम् पृतन्यते यकर्मणः[2] ॥

वयं शूरेभिः। वयं शूरैरायुधानां क्षेप्तृभिः त्वया च सहायेनाभिभवेम सङ्ग्रामं कर्तुमिच्छतः। पुनर्वयमिति पूरणम् ॥ (४)

म॒हाँ इन्द्रः॑ प॒रश्च॒ नु म॑हि॒त्वम॑स्तु व॒ज्रिणे॑। द्यौर्न प्र॑थि॒ना शवः॑ ॥

महान्। महानिन्द्रः परश्च सर्वस्मादूर्ध्वमवस्थितः। इतरोऽवस्थित[3] इतरवचनश्चेर्द्यो[4]दाद्युदात्तः।

परं भृत्यो[5] अनुपरे हि (ऋ. वे. १०. १८. १)

इति। परश्च नु भवति। महित्वमस्तु वज्रिणे भूयश्च महत्वमस्त्वस्मिन् संग्रामे। अस्मे[6] द्यौरिव च न[7] विस्तीर्णं प्रथिम्ना। शवो बलमस्त्विति ॥

महाँ इन्द्रः। महनीय इन्द्रस्तारकश्च शत्रूणाम्। तस्मै सदा महित्वमस्त्विति स्वयं चाशास्ते। द्यौरिव विस्तीर्णतया बलमस्य भवति ॥ (५)

[1] Read शूरः

[2] Read त्वया च सहायेन स्पर्धमानान् अभिभवेम। पृतना पृतन्यतेर्वधकर्मणः।

[3] इतरोऽवस्थित not wanted.

[4] द्या not wanted.

[5] Read मृत्यो.

[6] Not wanted.

[7] Not wanted.

समोहे वा य आशत नरस्तोकस्य सनितौ। विप्रासो वा धियायवः ॥

समोहे। समोहस्संग्रामः। ओहतिः प्रेरणार्थः। तस्मिन्नुपस्थिते। मप्यवा[1]। समोहमिति[2] भध्यो[3] णमुलन्तः। ये नरः। इन्द्रमाशत स्तुतिभिः। ये वा नर इन्द्रमाशत स्तुतिभिः[4]। ये वा नरस्तोकस्य सतिको[5] पुत्रस्य भजनार्थम्। तोकस्तुचेः प्रेरणार्थात्। ए वा[6] ब्राह्मणा[7] धीकामास्ते सर्वे तन्तुकाममिन्द्रालंभन्ते[8]। धीर्मेधा[9] ध्यायतेः। कर्म चेत् दधातेरिति ॥

समोहे वा। सङ्ग्रामजिगीषया ये एनं युद्धे आप्नुवन्ति मनुष्या अपत्यस्य वा भजनार्थं ये वा प्राज्ञाः कर्मकामाः उत्तरत्र सम्बन्धः ॥ (६)

यः कुक्षिः सोमपातमः समुद्र इव पिन्वते। उर्वीरापो न काकुदः ॥

यः। कुक्षिः कुषेरवलेखनार्थात्। अन्तर्विकुषितः कृतावकाशो भवति। यः कुक्षिस्तव[10] सोमपातमः। समुद्र इव पिन्वते अन्तरिक्षमिव[11]

[1] Read मध्ये वा.

[2] Read समोह इति.

[3] Not wanted.

[4] ये वा नर इन्द्रमाशत स्तुतिभिः not wanted.

[5] Read सनितौ.

[6] Read ये वा; ए partly worm-eaten.

[7] Folio 6*a* ends here.

[8] Not intelligible.

[9] धा completely worm-eaten.

[10] शो भवति and कुक्षिस्तव partly worm-eaten.

[11] न्व and अन्तरिक्षमिव mostly worm-eaten.

क्षरति कामान् । समुद्रः समुद्रवन्त्यस्मादापः[1] । उर्वीरिव चापः । काकु[2] आप इति द्वितीयान्तम् । आप आप्नोतेः । काकुदः ककुदो जातम् । ककुच्च कण्ठे समुच्छ्रितो[3] देशः । तं कुक्षिं सोमेन पूरयासो[4] । यद्वा स कुक्षि[5] कुर्वेरापः[6] पिन्वन् काकुद इव भवति ॥

यः कुक्षिः । तेभ्यः सर्वेभ्यस्तांस्तान् कामान् योऽस्य कुक्षिरतिशयेन सोमस्य पातमः समुद्र इव सदा अक्षीण उद्गमयति स कुक्षिर्बहून्युदकानि पिबंस्ताल्विव भवति । तद्धि निष्ठीवनेऽपि न शुष्यति इति ॥ (७)

एवा ह्यस्य सूनृता विरप्शी गोमती मही । पक्वा शाखा न दाशुषे ॥

एव[7] हि । लब्धकामस्य स्तुतिः । एवं स्यस्य[8] सूनृता वाक् भद्रा सुनर्ततात्[9] । अपि वा [10]सुप्रेरणात् । विरप्शी । विविधेन वरणेन युक्ता । महकामसु चाम्नातम्[11] । होम त्वं गवां प्रदानान्मही महनीया

[1] पः completely worm-eaten. A small bit remains which cannot be identified as a part of this syllable.

[2] काकु not wanted.

[3] Read ककुप् च कुजतेः समुच्छ्रितो (cf. Nirukta, 7, 12). The letter ण्ठे is not quite legible. च्छ्र partly worm-eaten.

[4] Perhaps to read पूरय or पूरयामः

[5] Read स कुक्षिः

[6] Not quite intelligible.

[7] Read एवा.

[8] Read ह्यस्य.

[9] Perhaps to read सूनृता भद्रा वाक् सुनर्तनात् ।

[10] In सु only स् intact. The next part worm-eaten. It looks like the उ mark.

[11] Not intelligible.

इवति[1] । पक्वफला शाखेव दाशुषे भवति । शाखा शेरते खे शक्नुवन्ति वा चलितुमिति ॥

एवा ह्यस्य । एवं ह्यस्य वाक् विविधरूपणा पशुमती महती पक्वफलशाखेव यजमानाय भवति ॥ (८)

एवा हि ते विभूतय ऊतयं इन्द्र मावंते । सद्यश्चित्सन्ति दाशुषे' ॥

एवा हि । एवं हि ते त्वत्ते[2] । विभूतयः पशुपुत्रलाभाः । ऊतयश्चेन्द्र भवन्ति मावते मादृशाय । सद्यश्चित् क्षिप्रमेव दाशुषे इति ॥

एवाहि ते । एवं हि ते विभूतयो रक्षणानि च मत्सदृशाय यजमानाय तदानीमेव भवन्त्विति ॥ (९)

एवा ह्यस्य काम्या स्तोमं उक्थं च शंस्यां । इन्द्राय सोमंपीतये ॥

एवा हि । एवं ह्येन्द्रस्य[3] काम्या कमनीये । स्तोत्रमुक्थं च शंसनीये[4] भवतः । इन्द्रा[5] सोमपीतये । पादभेदाद्विभक्त्योर्भेदः[6] ॥

[1] From होम it must be the explanation of गोमती मही. Perhaps to read गोमती गवां प्रदानात् । मही महनीया भवति ।

[2] ते त्व mostly worm-eaten. Read ते तव.

[3] Read ह्यस्येन्द्रस्य.

[4] त्वं written between च and शं and then dots put above to mark its deletion.

[5] Read इन्द्राय.

[6] There is the figure 8 here to mark the end of the Sūkta.

एवा ह्यस्य। यथा ह्यस्याशंसिषमेवमस्य कमनीये स्तोत्रशस्त्रे शंसनीये सोमपानार्थमिन्द्राय। विरम्याभिधानात् षष्ठीचतुर्थ्यौ सङ्गच्छेते। अर्थाभेदादित्यपरे इति ॥ (१०)

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः। महाँ अभिष्टिरोजसा ॥

इन्द्रेहि। इन्द्रागच्छाद्यच[1] अन्धसोऽन्नेन सोमेन। अन्धोऽत्तो न चक्षुश्चेन्नास्य ध्यानमस्तीति[2]। विश्वेहिः[3] सोमपर्वभिः अंशुभिः अभिषुतेन अन्धसा। पर्व पृणातेः। महान् अभिष्टिरोजसा अहिष्टि[4]रभिभविता अह्वेषणादिति[5] ॥

इन्द्रेहि। इन्द्रागच्छ माद्य चान्नेन विश्वैः सोमलतापर्वभिरभिषुतेन महान् बलेन शत्रूणामभिभवनशीलः ॥ (१)

एमेनं सृजता सुते मन्दिमिन्द्राय मन्दिने। चक्रिं विश्वानि चक्रये ॥

[1] Read इन्द्रागच्छ। आगत्य च.

[2] Perhaps to read अन्धोऽन्नम्। अचक्षुश्चेत् नास्य ध्यानमस्तीति (cf. Nirukta, 5, 1).

[3] Read विश्वेभिः।

[4] Read अभिष्टि.

[5] Read अन्वेषणादिति.

एम्। आसृजतैनं सुते सति मादकं रसं इन्द्राय मन्दिने[1]। मन्दतिस्तृप्तिकर्मा। चर्क्रि[2] विश्वानि कर्माणि धनानि वा चक्रयो[3] ॥

एमेनम्। आसृजत एनं सोमं सुते ईमिति पूरणम्। तर्पयितारमिन्द्राय तर्पयित्रे। विश्वस्य कर्मणः कर्तारः। विश्वानि कर्माणि चक्रये। 'न लोकाव्यय (पा. २. ३. ६९) इति षष्ठी प्रतिषिद्धा ॥ (२)

मत्स्वा सुशिप्र मन्दिभिः स्तोमेभिर्विश्वचर्षणे। सचैषु सवनेष्वा ॥

मत्स्व। मन्दस्व सुशिप्र। शिप्रे हनू नासिकौ[4] वा। (नि. ६. १७) इति यास्कः।

वि ष्यस्व शिप्रे वि स्तजस्व[5] धेने[6] (ऋ. वे. १. १०१. १०)

इति। मदिभिः स्तोमैः मदकरैः[7] स्तोमैः। सचा सखा सन् एषु सवनेषु आ। सप्तमीपञ्चम्योः[8] पर आकारः[9] तदर्थं स्फुटीकरोति ॥

मत्स्वा सुशिप्र। मन्दस्व सुहनो मादयितृभिः स्तोमैः सर्वस्य द्रष्टः सहास्माभिरेषु सवनेषु। आकारः सप्तम्यर्थं स्पुटीकरोति ॥ (३)

[1] रसमिन्द्राय मन्दिने. Here nearly all letters are mostly worm-eaten.

[2] चर्क्रि partly worm-eaten.

[3] Read चक्रये.

[4] Read नासिके.

[5] Read विसृजस्व.

[6] This is quoted in Nirukta, 6, 17. This quotation here seems superfluous.

[7] Read मन्दिभिः मदकरैः

[8] सप्त and ञ्च mostly worm-eaten.

[9] का completely worm-eaten.

असृंग्रमिन्द्र ते गिरः प्रति त्वामुदंहासत । अजो'षा वृषभं पतिं'म् ॥

असृग्रम् । असृग्रसृष्टा आसम्[1] । इन्द्र ते गिरः प्रत्युदाहासत[2] त्वां प्रत्युद्गता आसन् । त्वं च सेवितवानसि । स्तोमानां वृषभं षिकारम्[3] । पतिमीश्वरं[4] च तेषामिति[5] ॥

असृग्रमिन्द्र । असृजमिन्द्र ते स्तुतीः । सृष्टाश्च तास्त्वां प्रत्युद्गच्छन्तु । त्वं च सेवितवानसि स्तुतीनां वर्षितारं मां स्तोमानामीश्वरम् ॥ (४)

सं चो'दय चित्रमर्वाग्राधं इन्द्र वरे'ण्यम् । असदित्ते' विभु प्रभु ॥

सञ्चोद । सञ्चोदय चित्रमर्वागहिमुखम्[6] । रायो[7] धनम् । राध्नुवन्त्यनेन । इन्द्र वरेण्यं अस्ति खला ते[8] विभु च रायः ॥

संचोदय । सह प्रेरय पूजनीयं धनमस्मदभिमुखमिन्द्र वरणीयम् । अस्ति हि ते विभु च प्रभु च धनम् ॥ (९)

अस्मान्त्सु तत्रं चोदयेन्द्रं राये रभंस्वतः । तुविंद्युम्न यशंस्वतः ॥

[1] Perhaps to read असृग्रं सृष्टवानहम् or सृष्टवानासम्.

[2] Read प्रत्युदहासत.

[3] Read वर्षितारम्.

[4] Folio 6*b* ends here.

[5] षा completely worm-eaten.

[6] Read गभिमुखम्. ख mostly worm-eaten.

[7] यो completely worm-eaten.

[8] After व the ए mark of रे is in tact. Then the leaf is worm-eaten and the next letter in tact is ख. Read वरेण्यं अस्ति खलु ते.

अस्मान्[1] सुचोदध[2] तत्रेन्द्र[3] राये रभस्वत उद्युक्तान्। यत्र लभ्यते राय[4]। तुविद्युम्न बहून्न। द्युम्न द्योतदेत:[5]। यशस्वत:। यशो[6] वान्नं वा। धशस्वतश्च रुरुयशो दीप्त्यर्थारद्यश: कीर्तिरन्नं वेति[7] ॥

अस्मान्। अस्मान् सुष्ठु तत्र चोदय यत्र धनं लभ्यते इन्द्र धनार्थं वेगवत: स्तुतिप्रवृत्तानपि युद्धोद्युक्तान् बहून्न हविष्मत: ॥ (६)

सं गोम॑दिन्द्र॒ वाज॑वद॒स्मे पृ॒थु श्रवो॑ बृ॒हत्। वि॒श्वायु॑र्धे॒ह्यक्षि॑तम् ॥

सं गोमत्। संधेह्यस्मास्विन्द्र गोयुक्तं वाजयुक्तं पृथु विस्तीर्णम्। श्रवणीयमन्यम्[8]। बृंहितं विश्वयुर्व्याप्तायुष्कं ददतश्चाप्यक्षितं क्षीणम्[10] ॥

सं गोमत्। गोमत् बलवच्चास्मासु विस्तीर्णं परिबृंहन्तमुच्छ्रितमन्नं धेहि सर्वायुस्त्वमक्षीणम ॥ (७)

अ॒स्मे धे॑हि॒ श्रवो॑ बृ॒हद्द्यु॒म्नं स॑हस्र॒सात॑मम्। इन्द्र॒ ता र॒थिनी॒रिषः॑ ॥

[1] स्मान् completely worm-eaten.

[2] Read सुचोदय.

[3] न्द्र half worm-eaten.

[4] Read राय:

[5] Read द्युम्नं द्योतते:

[6] स्व partly, त: य completely and the ए mark in शो partly worm-eaten.

[7] The whole passage is corrupt and unintelligible; the letter र is written above the line between र्था and द्य.

[8] Read श्रवणीयमन्नम्।

[9] Read विश्वायु.

[10] Read प्यक्षितमक्षीणम्।

अस्मे । अस्मासु धेहि श्रवणीयं बृहत् द्युम्नमन्नम् । श्रवोत्र द्युम्न-
विशेषणीमु

जुष्टोभि[1] दूतो असि हव्यवाहनः (ऋ. वे. १. ४४. २)

इति तु स्वतन्त्रम् । अतो न विसृष्टः । सहस्रसातमं यत् द्युम्नं पुरुषसहस्रं भजते ता इषः स्त्वधा दत्ता इन्द्रा[2] रथयुक्ताश्च कुर्वन्तीति ॥

अस्मे धेहि । अस्मासु धेहि बृहदन्नं द्योतमानमनेकपुरुषसम्भक्तृ । दत्तानि तान्यन्नानि कुरु रथयुक्तानि ॥ (८)

वसोरिन्द्रं वसुपतिं गीर्भिर्गृणन्तं ऋग्मियम् । होम गन्तारमूतये ॥

वसोः । [3]वसोर्वसुपतिमित्यैकार्थ्यादश्रृता[4] षष्ठी स्पष्टं निर्दिष्टा वसोरिति । एतेन

गवामसि गोपतिरेक इन्द्र (ऋ. वे. ७. ९८. ६)

इत्यादयो व्याख्याताः । गीर्भिर्गृणन्तः श्रियभ्र[5] गच्छतेः स्मोत्रम्[6] । ह्वयामो गन्तारमवनार्थमिति ॥

वसोरिन्द्रं । वसोर्वसुपतिमिन्द्रं स्तुतिभिः स्तुवन्त ऋगर्हमाह्वयामो वयं गन्तारं रक्षणाय ॥ (९)

[1] Read द्युम्नविशेषणम् । जुष्टो हि.

[2] Read इषस्त्वया दत्ता इन्द्र.

[3] व worm-eaten.

[4] The word is not quite intelligible.

[5] Read गृणन्तः ऋग्मियम् । ऋक् ।

[6] Read स्तोत्रम् ।

सुतेसुते न्योकसे बृहद्बृहत एदरिः । इन्द्राय शूषमर्चति ॥

सुतेसुते । सुतेसुते सर्वेष्वेव सवनेषु । न्योकसे । श्रद्दधानो न्योकाः । तवाहमस्मि सख्यनोकं च इति । उचतेरोकस्थे वनम्[1] । निः प्रावण्यवचनः । प्रवणस्सेवनस्कथोक्तः[2] । बृहत् स्तोत्रम् । बृहते इन्द्राय । शूषं प्रियावहम् । शुषिः प्रीणनार्थः । अरिरर्तेः । स्तोत्रमर्चत्यावदन्ति ॥

सुते सुते । सर्वेषु सुतेषु न्योकसे आत्मीयगृहबुद्धिं कुर्वते महद्बलं महते इन्द्रायैव स्तोमानां प्रेरयिता स्तोता वदति ॥ (१०)

गायन्ति त्वा गायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वा शतक्रतु उद्वंशमिव येमिरे ॥

गायन्ति । गायन्ति त्वा गायत्रिण उद्गातारो गायत्रं साम गायन्ति अर्चन्त्यर्चनीयमकिणजश्रिणो[3] ब्राह्मणास्त्वा[4] शतक्रतो । वंशमिवोद्येमिरे[5]

[1] Read उचतेरोकः सेवनम् ।

[2] Perhaps to read प्रवणं सेवनं यस्य स तथोक्तः ।

[3] Read मर्किणः शस्त्रिणो.

[4] Read ब्रह्माणस्त्वा.

[5] मि and र् in रे worm-eaten.

वंशो वंशेः सन्तत्यर्थात् । वंशो[1] वनशयो भवति (नि. ५. ५) इति यास्क इति ॥

गायन्ति त्वा । गायन्ति त्वामुद्गातारः । अर्चन्त्यर्चनीयं होतारः । इत्थ-मुभये ब्राह्मणास्त्वां शतक्रतो वंशमिव बहुभिः स्तोत्रशस्त्रैरुद्यच्छन्ति ॥ १ ॥

यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वम् ।
तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥

यत्सानोः । यदा पुरुषो यज्ञाथ सानोः सानुमारोहति[2] अत्यन्तमुच्च-तदेशं[3]मारोहति अरण्यम् । यदा भ्रभ्रर्यस्पष्ट[4] स्पृशति । कत्वं[5] कर्म । तदानीं तस्याभिलषितमत्यं[6] काममिन्द्रश्चेति[7] । ततो यूथेन मरुद्गणेन सह । वृष्णिर्वृषेः वर्षिता । तत्रेन्द्रश्चलतीति ॥

यत्सानोः । यदार्थलिप्सुः स्तोता सन् मनुष्यो गिरेर्गिरिमारोहति यदा वा भूरि कृष्यादिकं कर्म स्पृशति तदानीं तस्याभिलषितमर्थमिन्द्रो जानाति । ज्ञात्वा च वसुसमूहेन मरुद्गणेन वा सह वर्षणशीलस्तत्समीपमागच्छति ॥ २ ॥

युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।
अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥

[1] The anusvāra in वं completely worm-eaten.

[2] न and मा completely worm-eaten.

[3] Read मुच्छ्रितदेश.

[4] Read यदा भूर्यस्पष्ट.

[5] Read कर्त्वं.

[6] Read मर्थं.

[7] Read मिन्द्रश्चेतति.

युक्ष्व । योजय हि केशिनौ प्रशस्तकेशौ । हिर्यस्मिन् वाक्ये[1] प्रयुज्यते तर्थस्य[2] वाक्यान्तरार्थक्रिशषत्वं द्योतयति[3] । अप्रहा[4] च वाक्यार्थै वोगायुक्तस्तु परार्थ्यमेव द्योतयति[5] नोद्ग्रहणं ब्रूते[6] । केशा[7] के शेरते । कं शिरो भवति । हरी वृषणौ युवानौ । कक्ष्यप्राकक्ष्याय . . . . . कक्ष्या[8] रज्जुः कक्षं सेवते (नि. २. २) इति । अथास्माकमिन्द्र सोमस्य पातः गिरामुपश्रवणं चर । यत्रोपशृणोति गिरस्तत्रागच्छेति ॥

युक्ष्वाहि । योजय प्रशस्तकेशावश्वौ तरुणौ मेदुरतया कक्ष्यायाः पूरयितारौ । अथास्माकमिन्द्र सोमस्य पातः स्तुतीनामुपश्रवणं चर ॥ ३ ॥

[9] क्य in क्ये worm-eaten.

[10] Perhaps to read तदर्थस्य.

[11] The two syllables between र्थ and ष not at all clear. The second does not look quite like श, although that is the nearest approach. द्यो and त mostly worm-eaten.

[12] अप्रहा worm-eaten, but can be made out. Then there is something like a ए mark in a syllable, but without a consonant following and folio 7a ends. च is what begins the next page.

[1] Between द्यो and त there is space for $2\frac{1}{2}$ in. left blank as the leaf is bad for writing.

[2] The entire passage is corrupt and unintelligible.

[3] Read केशाः

[4] About nine syllables are completely worm-eaten between य and क. क is at the end of the line and there is just one more letter which is completely damaged. क्ष्या is what begins the next line. Some bits of the worm-eaten letters which remain give no clue to the passage. Even the य after कक्ष्या before the worm-eaten portion is uncertain. I tried to identify the passage as—कक्ष्या अश्वरशना । क्सो नामकरणः । कक्ष्या रज्जुः But this too is uncertain. It is more likely कक्ष्यायाः पूरकौ मेदुरौ । कक्ष्या.

THE YOGA-UPANIṢADS

TRANSLATED INTO ENGLISH

BY

PAṆDIT S. SUBRAHMAṆYA S'ĀSTRĪ, F. T. S.

AND

T. R. S'RĪNIVĀSA AYYANGĀR, B.A., L.T.

THE ADYAR LIBRARY

1937

FOREWORD

THE Sanātana-dharma, comprising the religious tradition and conduct in life of the Indo-Āryans, is based on the four Vedas, Ṛc, Yajus, Sāman and Atharvan, the treasure-mines of knowledge, handed down to posterity from time immemorial by the ancient Ṛṣis. The Yajur-veda is made up of two parts, S'ukla-yajus and Kṛṣṇa-yajus. To these Vedas are ascribed several branches (S'ākhās) and their number is as follows: Ṛg-veda—21; Yajur-veda—109; Sāma-veda—1000; and Atharva-veda—50. These S'ākhās are said to contain one Upaniṣad each. The aggregate number of the Upaniṣads thus comes to 1180, of which only 108 are extant at the present day. We propose, in the first instance, to deal with those Upaniṣads which have a bearing on Yoga and give a rendering of them in English, arranging them in the Alphabetical order of their names.

According to ancient orthodox usage, certain Mantras, known as S'ānti-mantras, are recited both before the commencement and after completion of the chanting of the Upaniṣads, such Mantras varying according as the Upaniṣad chanted belongs to one

or other of the five different classes mentioned above. The five such Mantras with the respective classes of the Vedas to which the Upaniṣads belong are given here-under, along with their English rendering :

1. The S'ānti-mantra for the Upaniṣads of the Ṛg-veda :

वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि । वेदस्य म आणी स्थः । श्रुतं मे मा प्रहासीः । अनेनाधीतेन । अहोरात्रान्संदधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

My Speech has its rest on my Mind (along with the other senses). My Mind has its rest on my Speech (along with the other senses). O Radiant (Brahman)! Manifest Thyself in my (Mind). (O Speech and Mind) of mine! Do Ye have the power of bringing (unto me) the (knowledge of the) Veda, on my behalf. (O Mind!) Do not carry away (from my memory what I have learnt by) listening (to my preceptor). (O Brahman!) By this knowledge gathered by me, I meditate on Thee days and nights. I shall ever speak Ṛta (the truth). I shall ever speak Satya (in praise of the Truth). May that (Brahman) protect me. May that (Brahman) protect him that taught (me): Protect me; protect him that taught (me). Om! Peace! Peace!! Peace!!!

2. The S'ānti-mantra for the Upaniṣads of the S'ukla-yajur-veda:

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

That (which lies beyond) is full. This (which lies within) is full. Than the (latter) full one, the (former) full one is greater. Out of the full one, after realizing the full one, the full one alone remains. Om! Peace! Peace!! Peace!!!

3. The S'ānti-mantra for the Upaniṣads of the Kṛṣṇa-yajur-veda:

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

May (the Brahman of the Upaniṣads) protect us both, (the pupil and the teacher) together. May (It) sustain (the fruit of learning) of us both together. Let us both together acquire the capacity (for learning). Effective may our study prove. May we not hate (each other). Om! Peace! Peace!! Peace!!!

4. The S'ānti-mantra for the Upaniṣads of the Sāma-veda:

आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदम् । मा ऽहं ब्रह्म निराकुर्याम् । मा मा ब्रह्म

निराकरोत् । अनिराकरणमस्त्वनिराकरणं मे अस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

May (the unseen Powers, Virāj, etc.,) nourish my (the seeker's) limbs, (so as to conserve them in their proper posture, etc.). (May my power of) speech, vital airs, eyes, ears and all other organs of sense (be useful), as far as it lies in their power, (in S'ravaṇa—study, Manana—reflection, etc.). All is but the Brahman expounded by the Upaniṣads. May I never renounce (that) Brahman. May (that) Brahman (also) not renounce me. May there be non-renunciation. May non-renunciation be mine. May such Dharmas (lines of conduct) as are propounded in the Upaniṣads be in me, who am absorbed in that Ātman. Om! Peace! Peace!! Peace!!!

5. The S'ānti-mantra for the Upaniṣads of the Atharva-veda:

भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः । व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

O Gods! May we (the seekers) hear with (our) ears the auspicious (sayings of the Vedānta). May we, the performers of the (Dhyāna-) yajña, (sacrifice of the form of meditation), see with our (internal) senses the

auspicious (forms of the Powers of their quests). May we, who are possessed of (internal) organs (drawn away from their ordinary functions and) concentrated on the subtle ones, attain an existence (free from disease, etc.,) of a duration prescribed by the Deva (Prajā-pati). May Indra, who is heard of by the ancients (in their sacred books) (contribute towards) our welfare. May the omniscient Pūṣan (contribute towards) our welfare. May Tārkṣya, unhampered in his flight (contribute towards) our welfare. May Bṛhas-pati contribute towards our welfare. Om! Peace! Peace!! Peace!!!



NOTE: The numbering of the sections in the translation agrees with the Adyar Library Edition of the Text with the commentary of Upanishad Brahmayogin.

ADVAYA-TĀRAKOPANIṢAD[1]

[This Upaniṣad, which is the Fifty-third among the 108 Upaniṣads and forms part of the S'ukla-yajur-veda, fixes its goal in the Brahman and the Brahman only and seeks to expound the essentials of Rāja-yoga.]

ELIGIBILITY FOR TĀRAKA-YOGA

Then and for that reason, we presently expound, for the sake of the Yati (ascetic), who has controlled his senses and is full of the six qualities[2] of S'ama and others, the Advaya-tārakopaniṣad, (the Upaniṣad with which to attain the Brahman by crossing over Saṃsāra by Tāraka-yoga). (1)

THE MEANS AND THE END OF YOGA

Always conceiving " I am of the form of Cit (Consciousness) ", with his eyes well-shut, or with his

[1] This Upanisad contains prose and verse mixed. The translation of verses is printed slightly removed from the margin.

[2] The six qualities are: 1. S'ama, quietude; self-control as to the mind. 2. Dama, subjugation; self-control in action. 3. Uparati, cessation; tolerance. 4. Titikṣā, endurance; cheerfulness. 5. Samādhāna, intentness; one-pointedness. 6. S'raddhā, faith; confidence.

eyes slightly open, seeing through introspection the transcendent Brahman, above the middle of the eye-brows, as having the form of the effulgence of Sat, Cit and Ānanda (Being, Consciousness and Bliss), he becomes of that (Tāraka) form. (2)

The Form of Tāraka

That which enables (one) to cross the great fear of undergoing the cycle of prenatal existence, birth, dotage and death, and is hence styled as Tāraka; having realized that the two (entities), Jīva and Īs'vara, are but the results of Illusion, and given up all demonstrable things as "not this, not this", what remains, that, is the non-dual Brahman. (3)

How to be Attained

For its attainment resort should be had to the three kinds of Lakṣya (Introspection). (4)

Description of Internal Introspection

There exists, in the middle of the body, Suṣumṇā, the Nāḍī of the Brahman, of the form of the Sun and the effulgence of the Moon. That, taking its rise from (the plexus) Mūlādhāra (Root-support), goes in the direction of (the plexus)' Brahma-randhra (the crevice of the Brahman). Midway between the two is the celebrated Kuṇḍalinī, with a radiance, such as of myriads of lightning-flashes and a delicate form, such as of the

fine thread of the lotus-stalk. Having seen it through the Mind alone, man is released (from all bondage), through the destruction of all sin. Should he incessantly see, on account of the effulgence of Tāraka-yoga, a radiance in the specific facial region in front of the forehead, (he) becomes a Siddha (accomplished). A sound resembling 'Phoo' is generated in (his) two ear-holes stoppered with the tips of (his) fore-fingers. When (his) Mind is attuned to that stage, seeing a blue radiant space mid-way between (his) eyes, he attains, through Introspection, Bliss of an exquisite quality. Even so does he in his heart. Thus should the seeker-after-liberation practise Internal Introspection. (5)

DESCRIPTION OF EXTERNAL INTROSPECTION

Then the description of External Introspection (follows): Should he see etherial space of a blue colour slightly bordering on the colour of indigo, then apparently shining like a wave of blood-red colour, but really orange, in front of his nose, at a distance of four, six, eight, ten and twelve digit-lengths, such he becomes a Yogin (Adept). There are radiant beams foremost in the range of vision of a person, who casts his eyes in the direction of the etherial sky. By seeing such beams (he) becomes a Yogin. He sees radiant beams sparkling like molten gold, either at the end of his side-glances or on Earth. Such a sight gets fixed. By him who sees to a distance of twelve digit-lengths over his crest, is attained Amṛtatva (Immortality). Whereever

he may be, should the radiance of the etherial sky be seen over his crest, such he becomes a Yogin. (6)

DESCRIPTION OF INTERMEDIATE INTROSPECTION

Then, the description of Intermediate Introspection: He sees, at daybreak, like the vast disc of the Sun resplendent with variegated and other colours, like a huge conflagration of Fire and like the mid-etherial regions devoid of these. He stands with a form identical with theirs. By seeing them over and over again, there ensues Ether devoid of qualities; there ensues transcendent Ether resembling palpable darkness brought into relief by the splendour of the radiant Tāraka form; there ensues the great Ether shining like the fire of the deluge; there ensues the Tattvākās'a (Ether of Verity) effulgent with transcendent lustre excelling all; and there ensues the Ether of the Sun dazzling with the splendour of a hundred thousand Suns. Thus the five Ethers, external and internal, become visible to the Introspection of a Tāraka-yogin. He who sees it, released from fruits, becomes like such Ether. Hence the Introspection of Tāraka alone becomes the bestower of the fruit of non-mindedness. (7)

TWO-FOLD TĀRAKA

That Tāraka is of two kinds: the first half, Tāraka and the second half, the non-minded (variety). Here is the S'loka answering to that purpose:

Know then that Yoga is two-fold, in the relationship of priority and posteriority; the former should be known as Tāraka and the latter, Amanaska (non-minded variety). (8)

THE ACHIEVEMENT OF TĀRAKA-YOGA

On the pupils, in the interior of the eyes, there is the reflection of the Moon and the Sun. The seeing, by the pupils of the eye, of the solar and the lunar discs, consists in the seeing (by the Yogin) of them, after concluding that, as in the Macrocosm (Brahmāṇḍa), there exists a (corresponding) pair of the solar and lunar discs in the Ether of the middle of the head (of the Yogin) in the Microcosm (Piṇḍāṇḍa). Here also he should contemplate with a mind looking upon the two as essentially one, as without such a mind, there is no scope for the play of the senses. Hence, Tāraka should be construed as possible only with Introspection. (9)

THE TWO TO BE DISTINGUISHED AS CORPOREAL AND INCORPOREAL

That Tāraka is two-fold: Mūrti-tāraka (corporeal) and Amūrti-tāraka (incorporeal). That which culminates with the senses is corporeal; that which transcends the eyebrows is incorporeal. In all cases, in making out the inner import, the practice along with the Mind is desirable. As with the Tārakas could be

found what exists above them, the Sat-Cit-Ānanda form, which is the result of Introspection with the help of the Mind, is the Brahman alone. Hence it is manifest that the Brahman is of white lustre. That Brahman becomes knowable by means of Introspection with the eye aided by the Mind. So also is the Amūrti-tāraka (incorporeal). It is only by seeing with the aid of the Mind, that Dahara and the other kindred forms of Ether become knowable. Perception of form being dependent on the Mind and the eye, externally as well as inwardly, it is only by the conjunction of the Ātman, the Mind and the eyes, that the perception of form is achieved. Hence Introspection in conjunction with the Mind is essential for the manifestation of Tāraka. (10)

The Real Form of Tāraka-yoga

By casting the eyes intently on the crevice between the two eyebrows, what manifests through that, that radiance standing above is the Tāraka-yoga. After bringing about a thorough union of the Tāraka conjoint with the Mind along with it, with cautious effort, he should lift his eyebrows slightly aloft. This is the former (variety of) Tāraka-yoga. The latter, which is incorporeal is said to be Amanaska (non-minded). There is a great beam of radiance above the root of the palate. That is worthy of being meditated upon by Yogins. Thence flows supernatural power, such as Aṇimā (attenuation) and the like. (11)

Mudrā pertaining to S'aṃbhu

In the case of both internal and external Introspections, when both the eyes are devoid of the power of shutting and opening, there occurs what is known as the Mudrā pertaining to S'aṃbhu. By the residence therein of sages who have assumed that Mudrā, the Earth is rendered holy. At their look all the worlds are sanctified. Whoever is afforded the opportunity of worshipping such great Yogins, also becomes liberated. (12)

Forms of Internal Introspection

The lustre radiated by Internal Introspection is of one's own form. Under the instruction imparted by the great preceptor, Internal Introspection assumes (the form of) the radiance emanating from the thousand-petalled lotus, or the lustre of Cit (Consciousness) hidden in the cavern of Buddhi (Intelligence), or the Turīya-Caitanya (the fourth Consciousness) abiding in the Ṣoḍas'ānta.[1] Seeing those (forms) depends on the grace of the good preceptor. (13)

The Description of Ācārya

He is the Ācārya, who is well-versed in the Vedas, who is a true devotee of Viṣṇu, who is devoid of spite,

[1] Ṣoḍas'ānta, wherein the Turīya-Caitanya is said to abide, is evidently a spot sixteen digit-lengths over the crest.

who knows Yoga, who takes his stand on Yoga, who always has his being in Yoga and is cleanly; who is full of devotion to his preceptor, who especially knows the Puruṣa; he who is possessed of these qualities is known as Guru. (14, 15)

The syllable 'Gu' indicates darkness, the syllable 'Ru' means its dispeller. Because of the quality of dispelling darkness, the Guru is so termed. (16)

The Guru alone is the transcendent Brahman; the Guru alone is the supreme goal; the Guru alone is the transcendent wisdom and the Guru alone is the last resort. (17)

The Guru alone is the ultimate limit; the Guru alone is the highest wealth. For the reason that he teaches THAT, therefore is the Guru greater than all else. (18)

FRUIT BORNE BY A STUDY OF THIS UPANIṢAD

He who causes (this) to be read even once, his becomes the release from the cycle of births and deaths. At that very moment perishes all sin, committed through all previous births. He attains all the desires of his heart. To him there is the acheivement of all the ends and aims of human existence. He who knows this—Thus the Upaniṣad. (19)

AMṚTA-NĀDOPANIṢAD[1]

[This Upaniṣad, which is the Twenty-first among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajur-veda, demonstrates that the pure-minded attain the end and aim of existence, by adopting the expedients of S'ravaṇa—study, Manana—reflection, etc., while those with an impure mind attain their enfranchisement from worldly existence by having recourse to the meditation of the Brahman and the practice of Ṣaḍ-aṅga-yoga (Yoga with six stages).]

EXPEDIENTS SUCH AS STUDY

The wise man, having studied the S'āstras, meditated again and again on their import and realized the transcendent Brahman, should then give them up, as (he would) a fire-brand. (1)

WORSHIP OF THE PRAṆAVA

Mounting on the chariot of 'Om', then making Viṣṇu the charioteer, one seeking a place in the Brahma-loka, absorbed in the worship of Rudra, should drive in

[1] This Upaniṣad is in the form of verses.

the chariot as long as he is on the track of the chariot and halting at (the end) of the track, he proceeds onward, giving up the chariot. (2, 3)

(Then) abandoning the stages of syllables and signs, devoid of vowels and consonants, he reaches the subtle stage (of the Brahman) by means of the letter 'M' devoid of vowel. (4)

Description of Pratyāhāra

That is known as Pratyāhāra (wherein) one thinks of the five objects of the senses, such as sound and the like, as also the very unsteady mind, as the reins of his Ātman. (5)

The Six-fold Yoga

That is known as Yoga, which has six components, Pratyāhāra, Dhyāna, Prāṇāyāma, Dhāraṇā, Tarka and Samādhi. (6)

The Fruits of Prāṇāyāma, etc.

Even as the impurities of the mountain-ores are burnt away by the blower, so also, the results of misdeeds committed by the organs of sense are consumed by the holding of the breath (vital airs). (7)

One should burn misdeeds by Prāṇāyāmas (drawing the breath) and sin by Dhāraṇās (holding the breath). Having brought about the destruction of sin, one should think only of Rucira (Kumbhaka). (8)

The Three-fold Prāṇāyāma

Cessation (Rucira), Expiration (Recaka) and Inspiration of air, (these) three are termed as Prāṇāyāmas, the acts of Recaka, Pūraka and Kumbhaka (Expiration, Inspiration and Cessation of breath). (9)

Description of Prāṇāyāma

That is called Prāṇāyāma, should one with elongated breath, thrice recite the Gāyattrī with the Vyāhṛtis and with the Praṇava (prefixed), along with the S'iras[1] (thereafter). (10)

Description of Recaka

Sending up (gently) the breath (outward), emptying the space (in the region of the heart) of the Nir-ātmaka (air not forming part of one's own body) and keeping to a state of void, such is the description of Recaka. *(11)*

Description of Pūraka

Even as a man sucks in water through the stalk of a lotus, even so should breath be drawn in : such is the description of Pūraka. (12)

[1] The S'iras here denotes 'Paro-rajase sāvadom', the crest of the Gāyattrī.

DESCRIPTION OF KUMBHAKA

Neither should one breathe out nor breathe in, nor by any means shake his limbs; he should keep to the same state: such is the description of Kumbhaka. (13)

See forms like a blind man. Hear sound like a deaf man. Look upon (thy) body as on a piece of wood. Such is the description of a Praśānta (Yogin with his senses tranquillized). (14)

DESCRIPTION OF DHĀRAṆĀ

Regarding his mind as full of Saṃkalpa (desires), when a wise man merges (it) into his Ātman (own Self) and is absorbed in the contemplation of the Supreme Self, that is known as Dhāraṇā. (15)

DESCRIPTION OF TARKA

Inference in conformity with the Scripture is called Tarka.

DESCRIPTION OF SAMĀDHI

After having attained it (the Supreme Self), when one looks upon himself as the same (as that), that state is known as Samādhi. (16)

The expedient to be employed for the achievement of Samādhi

Seated, on the ground, on a mat made of Darbha-grass, comfortable and free from all flaws, having provided (against all evil influences) mentally, muttering the Ratha and Maṇḍala (the syllables of Om and the Vyāhṛtis), rightly assuming the Yoga posture of Padmaka, the Svastika or the Bhadra, facing towards the north, closing the nasal chamber with one finger (of the hand), he should, by drawing in the breath, maintain the Agni (in the triangle of the plexus of Mūlādhāra) and think only of the sound (Om). (17-19)

Om is the Brahman in one syllable. This, *viz.*, (the meditation of) Om, one should not discontinue. With this divine Mantra (Om) one should meditate many times for ridding one's own impurities. (20)

Then should the wise man who knows (the efficacy of) the Mantras meditate as explained previously, first through the gross state, traversing the gross and subtle states, beginning from the navel upward. (21)

The man of great intellect, giving up seeing cross-wise, up or down, with a firm foot-hold and without tremor, should always practise Yoga. (22)

The duration of Dhāraṇā is (eight or seven) Mātrās without tremor, while Yoga is reckoned as of twelve Mātrās in point of time. (23)

That is the Akṣara (Om), which by no means decays; which has neither soft consonant, nor consonant, nor vowel, nor palatal, nor guttural, nor

labial, nor nasal, nor the semi-vowels, nor the sibilants. (24)

THE CONSTANT PRACTICE OF YOGA

In which (Yoga) this (Yogin) sees his path to lie; along the same do the vital airs follow. Hence should he ever practice it with a view to traverse it as his path. (25)

THE SEVEN DOORS LEADING TO THE ATTAINMENT OF THE ĀTMAN

(The enlightened) know the door of the heart (leading to Virāj), the door of Vāyu (leading to Sūtra), the door of the head (leading to Bīja) and the door of Mokṣa (leading to the non-differentiated Brahman), Bila (leading to Turya-virāj), Suṣira (leading to Turya-sūtra) and Maṇḍala (leading to Turya-bīja). (26)

THE GIVING UP OF FEAR, ETC.

The Yogin should always avoid fear, anger, sloth, too much slumber, too much vigil, too much food and fasting. (27)

THE FRUIT OF THE PRACTICE OF YOGA

Should he gradually and well adopt this rule in daily practice, undoubtedly shall Wisdom dawn (on him),

of its own accord, in the course of three months. In the course of four months he sees the Devas; in the course of five months he sees (the Virāj, etc.) in their order; in the sixth month he attains the Kaivalya of his desire. (There is) no doubt about this. (28, 29)

THE THING TO BE MEDITATED ON THROUGH YOGA

What is Earthy is of five Mātrās. What is of Water is of four Mātrās; what is Fiery is of three Mātrās; what is Aerial is of two Mātrās; while Ether is of one Mātrā; what is of no Mātrā should be meditated upon by the Yogin. (30)

THE MANNER OF MEDITATION

Having made the conjunction with the mind, one should meditate on the Atman, through his own Ātman. Prāṇa is Thirty and a half digit-lengths in its range (in the etherial space of the heart), where it is merged with the Prāṇa-s. This, which is within the range of the external Prāṇa, is known as the Prāṇa. (31, 32)

THE LIMIT OF BREATHING

The breaths as reckoned for a day and night are eighty and a hundred and thirteen thousands and one lakh. (33)

THE SEATS OF THE PRĀṆA, ETC.

The first Prāṇa dwells in the region of the heart; Apāna again in the anus; Samāna, in the region of the navel; Udāna in the throat; Vyāna always stands pervading all parts of the body. (34)

THEIR DIFFERENT COLOURS

Then the colours of the five Prāṇas in order: Prāṇa-vāyu is reputed to be of the colour of a blood-red gem; Apāna, which is in the middle of it (the body), is of the colour of the Indra-kopa insect; Samāna, midway between the (former) two, is of a milk-white colour and shining; Udāna is pale-white and Vyāna is bright like flame (of fire). (35-37)

THE FINAL FRUIT

Having broken through the regions (of the heart, etc.), of whichever Yogin the Prāṇas reach the head, such person, wheresoever he may die, is not born again, he is not born again—Thus the Upaniṣad. (38)

AMṚTA-BINDŪPANIṢAD

[This Upaniṣad, which is the Twentieth among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajur-veda, expatiates on the mind as the cause of bondage as well as liberation of man and shows how, by the knowledge of the Brahman only, the final goal is attainable.]

THE MIND ALONE, THE CAUSE OF BONDAGE AND LIBERATION

The Mind has indeed been described as two-fold, the pure and the impure; the impure (variety), as affected with desire and the pure, as devoid of desire. The mind alone is the cause of the bondage and liberation of human beings; when attached to the objects of desire (it) is characterized as leading to bondage; when not influenced by the objects of desire, as leading to liberation. (1, 2)

MENTAL CONTROL, THE EXPEDIENT FOR LIBERATION

By the seeker after liberation, the Mind should be constantly freed from the influence of the objects of

desire, for the reason that the liberation of the Mind when freed from the influence of the objects of desire, is sought. The moment when the Mind, freed from the influence of the objects of desire and entirely inhibited in the heart, reaches the state of non-existence of its own self (Ātman), that moment it reaches its transcendent state. So long only should (it) be inhibited, as long as (it) meets with its destruction in the heart; this is Wisdom as well as Meditation; the rest is logomachy pure and simple. (3-5)

The Attainment of Brahmanhood by the Knowledge of the Brahman

(This) should not at all be pondered over (as beyond one's self); nor should it be not pondered over (as one's self); nor pondered over (as qualified); but should be pondered over (as itself); when one views it free from all partiality, then indeed will one become the Brahman. (6)

Attainment of the Non-Qualified Brahman through Pondering over the Qualified Brahman

One should combine the Yoga (relating to the qualified Brahman, at first) with the mystic syllable (Om); should experience the (Yoga relating to) the transcendent (non-qualified Brahman) beyond the syllable (Om), by the experience (of Yoga) without the syllable; (Asvara which is a form of) existence should not be

reckoned as non-existence. That alone is the Brahman which is non-fragile, non-differentiated and untinged. One surely attains the Brahman, (simultaneously with his) realizing "I am that Brahman". On realizing which (Brahman) non-differentiated, infinite, having neither cause, nor example, immeasurably extensive and without beginning, the wise man (Yogin) (simultaneously) stands liberated. There is no dissolution, nor creation, neither one bound, nor the novice, neither the seeker after freedom (from ignorance and its concomitants), nor the liberated one. This is the ultimate Truth. (7-10)

The Oneness of the Ātman

The Ātman should be considered as only one, during the waking, dreaming and sleeping states. To one who has transcended the three states (and reached the Turīyā state) there is no rebirth. The Bhūtātman, severally found in being after being, is (after all) only one, seen singly and in many ways, even as the (reflection of the) Moon in water. (11, 12)

Freedom from Birth and Death, of the Ātman

Even as the Ether, occupied by a pot, (is not in reality carried from place to place), when the pot is carried and the pot may disintegrate, while the Ether thereof does not, so also is the Jīva (Ātman) resembling the Ether. Like the pot (it) assumes various forms

and (is) capable of varying again and again. On the destruction (of the pot) one will not know (it, as the destruction of the Ether) but would comprehend it as the ever expansive Ether. (13, 14)

REALIZATION OF THE ABSOLUTE BRAHMAN

One, who is surrounded by the illusory world of name (and form), does not at all reach the very sacred Ātman, as (one surrounded) by darkness (would not). When once the darkness is dispelled (and he is disillusioned, the wise man) sees only the oneness (of the Brahman). (15)

THE ATTAINMENT OF THE TRANSCENDENT BRAHMAN BY MEDITATING ON THE S'ABDA-BRAHMAN

The S'abdākṣara (the mystic syllable, 'Om') is (to be construed as) the transcendental Brahman; when that (Om) has decayed, there underlies it Akṣara, (what knows no decay); if the knower of the Ātman should desire the Peace of the Ātman, he should meditate on that Ākṣara. The two Vidyās that ought to be known are the S'abda-Brahman and that Brahman which transcends (it). He, who is well-versed in the S'abda-Brahman, attains the transcendent Brahman. The wise man, having studied the works (bearing on the knowledge of the Brahman, *e.g.*, the Sādhana-catuṣṭaya, etc.), intent on the sound acquisition of the knowledge (of the Brahman), should abandon the books

in their entirety, even as a seeker after grain would, the husk. (16-18)

Oneness of the Ātman Inhering in all Beings

One-coloured-ness (whiteness is the quality) of milk, of cows of various colours; (the wise man) looks upon the knowledge (of the Brahman) as on milk; and on the people with various garbs as on the cows. Vijñāna (knowledge) abides (hidden) in being after being, even as butter does in milk. (Hence) should churning be constantly made in the mind by every being with the churning-stick of the mind. (19, 20)

Meditation, the Cause of Realizing the Ātman

By making a proper use of the eye of knowledge, should (one) extract, as (he would) sacrificial fire (by churning S'amī wood), the transcendental Brahman, that Brahman, non-fragile, motionless and tranquil, considered as "I (one's own Self)." That which, though dwelling in all beings, is the dwelling of all beings, with a view to bless all beings, that Vāsu-deva I am, that Vāsu-deva I am—Thus the Upaniṣad. (21,22)

KṢURIKOPANIṢAD

[This Upaniṣad, which is the Thirty-first among the 108 Upaniṣads and forms part of the Kṛṣṇa-yajur-veda, deals with Yoga as the instrument wherewith the obstructions to the knowledge of the Brahman are cut asunder.]

Yogādhikāra

I shall presently relate the Kṣurikā (knife) of Dhāraṇā (absorption), for the proper attainment of Yoga, (by cutting asunder one's ignorance, the knot of the heart, etc.); on attaining which there will be no rebirth for one, who has accomplished Yoga and which has been recognized as the true import of the Veda, as told by Svayaṃ-bhū. (1)

Āsana (Posture) and Prāṇāyāma (Control of Breath)

Having taken up his abode in a (secluded and) silent spot and there assumed a (suitable) posture, withdrawing (his organs of sense), even as a tortoise does its limbs, inhibiting the Mind in his heart, (rendering it free from the effects of the breathing exercise, sensual desires, etc.), one should fill his entire

Ātman (body), by degrees, with the Yoga of twelve Mātrās (in point of length and time) and the Praṇava (Om) (of four Mātrās) (with Forty-eight Mātrās of Vāyu in all), after blocking up all the doors (exits) of the body; slightly lifting his chest, face, hip and neck, as also his heart; he should hold therein the vital airs passing through the nostrils, having thereby become possessed of lengthened Prāṇa and then gradually breathe out the air rising up. (2-5)

PRATYĀHĀRA

Having brought (his sense-organs) under control, and made his Ātman, (Mind and Prāṇa) firm and strong (in the heart), with his thumb (aided by the little finger and the ring-finger), he should perform (Dhāraṇā of the toes), the two ankles and the two shanks, (by fixing) the three (*viz.*, the eyes, the mind and the vital airs respectively thereon and withdrawing them thence). In the two knees, similarly in the two thighs and the (two made up of the) anus and the male-organ (Mūlādhāra and Svādhiṣṭhāna) (the fixing and withdrawal of) the three (mentioned above, should be made). Then in that which holds the anus, etc., *viz.*, the navel region (Maṇi-pūra), he should fix the three (mentioned above) till mastery. There is the Nāḍī, Suṣumṇā by name, surrounded by ten Nāḍīs, which are red, yellow, black, copper-coloured, brown and so on, very subtle and fine. The fixing (of the three above, till mastery) should be made on the white (Suṣumṇā) Nāḍī. There,

even as the spider moves along with its web, should one make (the three mentioned above) move along with the Suṣumṇā. Thence he should withdraw them (to be fixed on) the great support of the heart shining like a blood-red lotus, known as Dahara-puṇḍarīka (Anāhata) in Vedanta Scriptures. Having broken through that (lotus), (the triad) reaches the throat (Vis'uddhi). (Thence the triad should be fixed on the region in the middle of the brows, Ājñā and then on the Sahasrāra in the head, by similar processes). (6-10)

He should meditate on that form identical with that of the Marman (vital region), which is in the (big toe of the) foot, transcending the Mind, latent, very keen and discerned only with a clear intellect. By constantly resorting to (such) Yoga with keen Dhāraṇā of the Mind (of the form " there is nothing beyond the Brahman ", he should cut asunder his ignorance, the knot of the heart, etc.). (The Yoga for) the cutting asunder of the Marman of the shanks is known as Indra-vajra (Indra's bolt). By resorting to such Yoga, intensified by meditation, he should cut off that (Marman) by Dhāraṇās. Projecting (the eyes, the Mind and the Prāṇas) in the middle of the thighs, doing away with Marman, Prāṇa and the four-fold Sthūla and others, by resorting to Yoga, he should, without compunction, cut asunder (the obstacle to Yoga). Then should the Yogin purify the group of Nāḍīs, situated in the interior of the throat, the one hundred and one Nāḍīs and the transcendent and fixed (Suṣumṇā) amidst them. The

ĀS'VALĀYANAGṚHYASŪTRA

WITH

DEVASVĀMIBHĀṢYA

EDITED BY

PROF. C. KUNHAN RAJA, M.A., D. PHIL. (OXON.)

ADYAR LIBRARY

1937

FOREWORD

THIS edition of the Devasvāmibhāṣya on the Āśvalāyanagṛhyasūtra is based on the following manuscripts:

A. Manuscript belonging to the Adyar Library.
L. Manuscript belonging to the D. A. V. College, Lahore.
T. Manuscript belonging to the Tanjore Palace Library.

A. This is a paper manuscript recently got for the Library. It is rather old, judging from the look. The manuscript is not dated. It contains 109 leaves; each leaf is 10 in. long and 4¼ in. broad. There is a 1½ in. margin at either end and a one inch margin on the top and the bottom. There is a double line in black to mark the margin on either end. The commentary begins on the second page of the first leaf. On the first page nothing is written. The name Devasvāmin does not occur anywhere in the manuscript. The person who procured the manuscript to the Library has written on the blank first page of the first leaf in Devanagari "āśvalāyanagṛhyabhāṣya (Devasvāmī)" and in English "to be compared with the D. A. V. College, Lahore MS."; the number of Granthas is marked as 3,000;

there is also the figure 25, which evidently must be the price of the manuscript. The manuscript bears the shelf No. in the Library, 40—B—33. There are on an average eleven lines on each page and an average of one Grantha in each line. The work ends in the 3rd line on the 2nd page of leaf 109. The writing is small and not very legible. The scribe has made many mistakes in copying. The mistakes are mostly about the anusvāra mark, the (e), the (ai), the (o), the (au) and the (ā) marks and the visarga mark. Sometimes they are omitted; sometimes one is put for the other. Such mistakes are very frequent and they are not always given in the foot-notes in this edition. At the end of the manuscript is found the name of the scribe and the place where it was written. The manuscript closes: kās'yām rāmahṛdasthaṭhaṇṭhirājena likhitam. There is no date on the manuscript. The work is called in the colophons simply as ās'valāyanagṛhya-bhāṣya. The first chapter closes at the end of the first page on leaf 64, the second chapter closes on the 2nd page of leaf 82, and the third chapter on the 2nd page of leaf 95. The script is Devanāgari.

L. This is a paper manuscript. It is rather new. The manuscript bears the date in three places. Thus at the end of the very first sūtra is given the date thus: Saṃvat 1892, S'ake 1757 Pauṣas'ukla 12 prārambha. This is the date on which the copying was begun. At the end is given the date S'ake 1806 Saṃvat 1941 Jyeṣṭhamāsa s'uddha 15 samāptas' ca. Here there is some mistake. The Saṃvat and the S'aka are interchanged.

Thus it will be noticed that the writing was started in 1835 and was finished only in 1884 A.D. The first chapter which is contained in the first 53 leaves is by one hand. There at the end the date is given as Saṃvat 1940 and S'ake 1805. This corresponds to 1883 A.D. It is rather strange that a man took 48 years to write out the first chapter. The writing in these 53 leaves is very bold and clear and it is quite uniform also. After the date on page 53 is given "jayanāma saṃvatsare māghas'ukladvādas'īyām (dvādas'yām) s'ukravāsare taddine idam pustakam bhoḷe ity upanāmnā janārdanasya sūnunā govindena kās'yām likhitam." From leaf 54, the writing is not so bold nor is it so clear. The colophons at the end of the first adhyāya reads: ity ās'valāyanagṛhyasūtradevasvāmikṛtasiddhāntabhāṣye prathamo' 'dhyāyaḥ. Similar colophons continue at the end of all the four chapters. There are 101 leaves; the first page of the first leaf and the second page of the last leaf are blank. On the first page of the first leaf there is the name of the manuscript given as Atha Siddhāntabhāṣyam Gṛhyasūtrasya. Above this there is a small drawing and above that is the number 103. In a modern hand in pencil is also written (evidently by the person who procured the manuscript) bābudīkṣitajaṭe (in Devanagari) No. 4 (in English) rājamandira (in Devanagari) and Benares city (in English). Also Rs. 5. There is another word, perhaps "per thousand". There is also written in red colour pencil "or Devasvāmī (Devasvāmī in Devanagari). No. 9 is also written in pencil. There

is a 1½ in. margin on either end and a one inch margin at the top and bottom. The text of the sūtras is written in the centre of the page and the commentary is on the top and the bottom of the page. The lines in the text portion are shorter, there being a wider margin on either end. There are sometimes thirteen and sometimes fourteen lines on a page. There are many scribal errors as in A. The script is Devanāgari. The manuscript is in good condition. Both A. and L. are complete.

T. has no beginning. It starts with the commentary after the 4th sūtra in the 3rd kaṇḍikā in the 1st adhyāya. This manuscript is described in Burnell's catalogue on p. 13.

In giving references to quotations in the commentary, if no abbreviations are given to indicate the source, the quotation is from the Ās'valāyanagṛhyasūtra itself. In the case of all other quotations, I have given appropriate abbreviations to indicate the source, so far as they could be traced. The division of the text into sūtras is different in the case of Devasvāmin from what it is in the case of the commentary of Nārāyaṇa, whose commentary has already been printed in the Bibliotheca Indica Series. But I have always given the reference to the numbering followed in that edition, since that is the system found in all reference books like Bloomfield's Concordance. In editing the text I have kept up the same numbering, though the text followed by Devasvāmin shows considerable variations.

The commentary of Devasvāmin is printed in larger types immediately after the sūtras and the commentary of Nārāyaṇa is printed after this in smaller type. In printing the commentary of Nārāyaṇa I have ultilised the text as printed in the Bibliotheca Indica Series; I have made some alterations and improvements; I have also utilised the manuscript available in the Adyar Library.

The commentary on the Sūtras by Haradatta has already been recently published in the Trivandrum Sanskrit Series as No. 78; as such I am not including it here. There are many other commentaries on the sūtras, and manuscripts are available. All the material that is available regarding the Āśvalāyanagṛhya, I will discuss in the detailed Introduction to be published after the commentary is printed.

I take this opportunity to express my sincere thanks to the authorities of the D. A. V. College, Lahore, and especially to Prof. Sri Ram Sarma for kindly lending me the manuscript; I am also indebted to Rao Bahadur Prof. K. V. Rangaswami Ayyangar of the Hindu University in helping me to secure this manuscript. My thanks are further due to Pandit S. Subrahmanya Sastri of Tanjore for collating my transcript with the manuscript in the Tanjore Palace Library and for very carefully noting all the variants in reading.

I am aware of the existence of other manuscripts of the work in some Libraries. But I have not been able to procure them for my edition. If I am not able to procure the manuscripts on loan, I will compare my

edition with those manuscripts by going to the Libraries and I will note the variants in reading and give them as a separate appendix. The material at my disposal is enough for bringing out an edition. I know that I could have produced a better edition if some more manuscripts could have been procured on loan before the publication. But the strict rules of some of those Libraries and other causes make me diffident of getting those manuscripts. Therefore I proceed with the publication on the basis of the material available.

I take this opportunity to place on record my grateful appreciation of the help given to me by the Pandits of the Adyar Library in preparing this edition.

ADYAR LIBRARY — C. KUNHAN RAJA

25th January 1937.

ॐ

आश्वलायनगृह्यसूत्रम्

देवस्वामिभाष्योपेतम्

प्रथमोऽध्यायः

उक्तानि वैतानिकानि। गृह्याणि वक्ष्यामः ॥

उक्तानि[1] व्याख्यातानि[2] कथितानि। कानि। वैतानिकानि[3]। क उक्तानि। अग्न्याधेयप्रभृतीन्याह वैतानिकानि (आ. श्रौ. १. १. २) इत्येवमारभ्य इति सत्राणि (आ. श्रौ. १२. १५. ६) इत्येवमन्तानि। उक्तस्यानुकीर्तने किं प्रयोजनम्। प्रवृत्तिरेषा आचार्यस्य। उत्तरार्थ[4]विवक्षया उक्तस्यानुकीर्तनं करोति। तद्यथान्यत्रापि उक्ता देवताः (आ. श्रौ. १. ६. १)

[1] L. begins: श्रीगणेशाय नमः। श्रीसरस्वत्यै नमः। वागीशाद्याः सुमनसः सर्वार्थानामुपक्रमे। यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम् ॥ १ ॥ अथाश्वलायनगृह्यसूत्र-भाष्यं आरभ्यते उक्तानीति। उक्तानि। A Begins: श्रीगणेशाय नमः। उक्तानि वैतानिकानि गगृह्याणि वक्ष्यामः। उक्तानि।

[2] A. वाख्यातानि.

[3] L. वैतानिका.

[4] A. उत्तराद्धं L. उत्तरार्ध.

प्रदानानां उक्ताः प्रैषाः (आ. श्रौ. ३. ७. १) इति । यद्येवं तत्र उक्तशब्दस्य प्रयोजनवत्त्वादिहापि प्रयोजनेन भवितव्यम् । इह तर्ह्ये-तत्प्रयोजनम् । उक्तान्येव वैतानिकानि[1] । वक्ष्यमाणानां वैतानिकसंज्ञां निवर्तयति गृह्याणि इति । संज्ञान्तरोपदेशात् न भविष्यति । संज्ञासमावेश-दर्शनात् उभयसंज्ञाप्रवृत्तिः स्यात् । को दोषः । एतस्य समाम्नायस्य (आ. श्रौ. १. १. १) इति योऽयं[2] नियमः प्रारब्धः स एतेषामपि प्रसज्येत वैतानिकसंज्ञालाभात् । सति नियमे ममाग्ने वर्चः (ऋ. वे. १०. १२८. १) इति यथैष नवको वैश्वदेवः प्रयुज्यते एवमिहापि प्रसज्येत । ममाग्ने वर्चः इति प्रत्यृचं समिधः (३. ९. २) इति इह दशर्चमिष्यते । अग्न्याधेयोत्तरकालं च प्रसङ्गः स्यात् तत्प्रभृतित्वात् कर्मणाम् । तस्माद्वैता-निकसंज्ञा निवर्तयितव्या । यद्येवं अप्राप्तत्वात् संज्ञायाः नैव निवर्तयितव्या[3] । कथमप्राप्ता । शास्त्रभेदात् । पूर्वे द्वादशाध्यायाः शौनकस्य कृतिः । अमी चत्वार आश्वलायनस्य कृतिः । एवमप्राप्तां संज्ञां किमिति निवर्तयति । कथं पुनः नानाशास्त्रभेदः । आगमादाचार्यप्रवृत्तिदर्शनाच्च । किमिति । यत् द्वादशाध्यायान्ते त्रयाणां वाक्यानां अभ्यासं करोति[4]. । आचार्याणां नमस्कारदर्शनात्[5] । तस्मात् नानात्वम् । शास्त्रान्तरत्वे आचार्याणां नमस्कार उपपद्यते । तस्मान्नानाशास्त्रत्वमेव । नानाशास्त्रत्वे सिद्धे अप्राप्त-त्वात् कथं संज्ञां[6] निवर्तयति । एकशास्त्रभावदर्शनार्थं संबन्धः । संबन्धे

[1] A. वैतानिकानिकानि.

[2] A., L., यो यो यं यं.

[3] L. निर्तयितव्या.

[4] (1) स एव हेतुः प्रकृतिभावे प्रकृतिभावे नमो ब्रह्मणे नमो ब्रह्मणे । (2) नम आचार्येभ्यो नम आचार्येभ्यः । (3) नमः शौनकाय नमः शौनकाय ॥ आ. श्रौ. 12. 15. 12, 13, 14.

[5] Ibid.

[6] A., L., अप्रासत्वात् संज्ञां.

प्रयोजनं[1] पूर्ववन्नित्या नियमा यथा स्युः। कः पुनरनित्यत्वे[2] प्रसङ्गः। पूर्वाणि श्रौतानि। इमानि स्मार्तानि। पूर्वैः सह तुल्यत्वादस्य नित्यत्वम्। तस्मात् संबन्धः। एतदपि सिद्धं समन्वारम्भसामर्थ्यात्[3]। इदं तर्हि इतरत् प्रयोजनं[4] संबन्धे नानाशास्त्रयोरेककार्यं यथा स्यात्। किं तत्। पुरस्तात् संज्ञाः परिभाषाश्च या[5] उक्तास्ता इहापि[6] कथं स्युः। ऋचं पादग्रहणे (आ. श्रौ. १. १. १७) इत्येवमारभ्य तथेह यदुक्तं[7] तत् प्राक् यथा[8] स्यात् उत्पवनविधानात्। अन्यतरथा ह्यनारभ्यमाणं एतत्सर्वं पुनरिहास्य भवति। तथा सति गुरु शास्त्रं स्यात्। तस्माल्लाघवार्थं संबन्धः क्रियते। संबन्धे प्रयोजनमेतच्चेत् दोषोऽप्यस्ति। संबन्धे को दोषः। प्रत्यगुदवस्थितस्य कर्माणि भवन्ति। अन्यत्राप्येवंभूतः इति वचनात्। तथा उत्पवने सकृन्मन्त्रेण इत्येतदतिरिच्यते। सर्वत्रैवं कर्मावृत्तौ (आ. श्रौ. १. ३. २९) इति सिद्धत्वात्। अग्निमीळे पुरोहितम् (ऋ. वे. १. १. १) इत्येकाग्रहणम् (३. ५. ६.) इति सिद्धत्वात्। यज्ञोपवीत्याचम्य यज्ञोपवीती नित्योदकः इति च यज्ञोपवीतिग्रहणं यज्ञोपवीतशौच—(आ. श्रौ. १. १. १०)' इति सिद्धत्वात्। एवमुभयप्रवृत्तौ गुणबहुत्वात् संबन्धः क्रियते। दोषांस्तु परिहरिष्यामः। तद्यथा लोकेऽपि भोजने आमयकृता दोषाः सन्ति। न च भोजनमुत्सृज्यते। गुणबहुत्वात् दोषनिर्घाते यत्नः।

[1] A. प्रयोजने.

[2] A. पुनरनित्यतत्त्वे.

[3] A. सिद्धं रसमन्दारन्तसमर्थ्यात् L. सिद्धं समन्वारम्भः सामर्थ्यात .

[4] L. तर्हितत्प्रयोजनं.

[5] L. य.

[6] A. इहाप्रि.

[7] A. तथेहययदुक्तं L. तथेयेहेदुक्तं.

[8] A. तत्माग्यथा.

एवमिहापीति । तस्मादवश्यं संबन्धः कर्तव्यः । तत्र यदुक्तं[1] अवस्थितस्य कर्माणि प्राप्नुवन्ति इति तन्न । कस्मात् । जान्वाच्याधिकारात् । क्व प्रकृतम् । आग्नीध्रीये जान्वाच्याहुतीर्जुहुयात्[2] इति अग्निः इत्यत्र प्रकृतम् । क्वचित् तिष्ठद्ग्रहणात्[3] । तिष्ठन् प्रत्यङ्मुखः प्राङ्मुखः इति तिष्ठद्ग्रहणात् अन्यत्तत्सर्वं आसीनस्य भवतीति ज्ञापयति । तिष्ठन् समिधमादध्यात् इति च तिष्ठद्ग्रहणं समिधमादध्यादिति वचनादेव[4] तिष्ठतो भवति । यदन्यत् तत्सर्वमासीनस्य भवतीति सिद्धम् । एवमयं तावत् दोषः परिहृतः । अन्यांश्चाप्युत्तरत्र परिहरिष्यामः[5] तत्र तत्रैव ।

वैतानिकेभ्योऽनन्तरं गृह्याणि वक्ष्यामः । तत्र गृह्याणीति गृह्यो नामाग्निः । किंकृता पुनः तथेयं संज्ञा । विवाहादीनि कर्माणि यस्मिन् भवन्ति स गृह्य उच्यते । कथं ज्ञायते । तत्र दृष्टत्वात् संज्ञायाः पाणिग्रहणादि गृह्यम् (१. ९. १.) इति । तथान्यत्र दर्शनाच्च । गृह्यस्याग्रेरुपविष्टाय इति श्रौते दर्शयति गृह्यमिति । तस्मिन् भवानि गृह्याणि । यद्येवं प्राग्विवाहात् यानि कर्माणि तान्येतस्मिन्नग्नौ न प्राप्नुवन्ति । कानि पुनस्तानि । जातकर्मादीनि चौळादीनि च । कस्मात् । गृह्यसंज्ञाया अभावात् । तत्रैके अनियमो भवति एतेषु कर्मस्वित्येवं संप्रतिपन्नाः[6] । तथा सत्येतेषां पाकयज्ञसंज्ञा न प्राप्नोति । अपाकयज्ञत्वे च पाकयज्ञाना-

[1] A. यत्रदुयक्तं.

[2] L. जुहुतायात्. Then ता is deleted by four vertical strokes above.

[3] A. ग्रहणत्वात् .

[4] A., L. तिष्ठन् समिधमादध्यादिति च तिष्ठद्ग्रहणं समिधमादध्यादिति सिद्धे यत्तिष्ठद्ग्रहणं करोति तत् ज्ञापयति वचनादेव.

[5] L. परिहारयिष्यामः.

[6] L. सुप्रतिपन्नाः.

मेतत्तन्त्रं इति तन्त्रं न प्राप्नोति[1] । अनियताग्नित्वं च[2] नेष्यते । तस्मान्नैवम् । कथं पुनर्नात्र प्रयोगक्रमः । विधिक्रमस्य विवक्षितत्वात् । जातकर्मादि वक्तव्यं प्रथमम् । यस्माद्विवाहकर्म प्रथमं विधीयते तत् ज्ञापयति एतस्मिन्नेवाग्नौ[3] वैतानिककर्माणि[4] भवन्ति इति एवं ब्रुवतां प्रागेवाग्निपरिग्रहो भवतीति । तन्न । तथा सति गृह्यसंज्ञा नास्तीति स्यात् । प्रायोवृत्त्या भविष्यतीति प्रायोवृत्त्या च [5]शास्त्रान्तरे चाग्निपरिग्रहस्य जातकर्मणि दृष्टत्वात् । एवमनेनाभ्युपायेन साधयति । पुनरप्युत्तरत्र विचारयिष्यामः । एवं गृह्याणि इति प्रतिज्ञां[6] कृत्वा उत्तरत्र विस्तरशो वक्ष्यते[7] । एवमत्र विचारयितव्यम्[8] ॥

(गार्ग्यनारायणव्याख्या)

आश्वलायनमाचार्यं प्रणिपत्य जगद्गुरुम् ।
देवस्वामिप्रसादेन क्रियते वृत्तिरीदृशी ॥

वैतानिकान्युक्तानि । अतः परं गृह्याणि वक्ष्यामः । वितानोऽग्नीनां विस्तारः । तत्र भवानि वैतानिकानि । बह्वग्निसाध्यानि कर्माणीत्यर्थः । गृहनिमित्तोऽग्निर्गृह्यः । तत्र भवानि कर्माण्यपि लक्षणया गृह्याणीत्युच्यन्ते । गृहशब्दो भार्यायां शालायां च वर्तते । तथा

स गृहो गृहमागतः

[1] A. पाकयज्ञानामेतत्तन्त्रं न प्राप्नोति.

[2] L. अनियताग्नित्वंहक च; then ह and क deleted by a few vertical strokes above.

[3] L. एतस्मिन्नेत्राग्नौ; then one stroke in न्ने scored off,

[4] A. वेवैतानिककर्माणि.

[5] A. प्रयो वृत्या भविष्यती प्रातिणोकृत्या च.

[6] L. गृह्याणि प्रतिज्ञां.

[7] L. विस्तर वक्ष्यते.

[8] L. Here is add श्रीलक्ष्मीनारायणार्पणमस्तु । संवत् १८९२ शाके १७५७ पौष शुक्ल १२ प्रारम्भः ॥

इत्यत्र हि पूर्वो गृहशब्दो भार्यावचनः । उत्तरस्तु शालावचनः । येषां भार्यासंयोगादुत्पन्नाग्नौ इमानि कर्माणि प्रवर्तन्ते तेषामयं गृहशब्दो भार्यावचनः । येषान्तु दायविभागकाले अग्निरुत्पद्यते तेषां शालावचनः । 'भार्यादिरग्निर्दायादिर्वा तस्मिन् गृह्याणि' इति गौतमः । उक्तानुकीर्तनं सम्बन्धकरणार्थम् । सम्बन्धकरणे प्रयोजनं कथं सौत्र्यः परिभाषाः प्राप्नुयुरिति । कथं वा न प्राप्नुयुः । शास्त्रान्तरत्वात् । कथं शास्त्रान्तरत्वम् । सूत्रसमाप्तावाचार्यनमस्कारात् । शास्त्रान्तरे एवाचार्यनमस्कार उपपद्यते । इदं प्रतिज्ञासूत्रम् ॥ (१)

त्रयः पाकयज्ञाः[1] ॥

पाकयज्ञाः त्रिविधाः त्रिप्रकारा भवन्ति । गृह्यकर्मस्वेवं कल्प्यताम् । पाकयज्ञव्यतिरिक्तान्यन्यान्यपि सन्ति कर्माणि अपाकयज्ञसंज्ञानि पाकेन यज्ञः पाकयज्ञ इत्येवं विग्रहं कुर्वताम्[2] । कानि पुनस्तानि । आज्यहोमब्रह्मयज्ञप्रभृतीनि । व्यक्तमित्याचार्यो[3] दर्शयति । यथा अन्ये पाकयज्ञा अन्ये आज्यहोमाः[4] इति । कृताकृतमाज्यहोमेषु (१. ३. ४) इत्यत्र विभावयिष्यामः[5] । तस्मात् पाकयज्ञव्यतिरिक्तानि कर्माणि भवन्तीति सिद्धमेतत् । स्यादेतदेवम् । पाकयज्ञशब्दः पक्तौ वर्तते । पाकशब्दस्यानेकार्थत्वात् । कः पुनरन्यत्र विद्यते । अल्पत्वे च । तद्यथा अत्रापि च योऽस्मात्पाकतरः[6] अल्पतरः । तथा प्रशंसायामपि[7] वर्तते प्रशस्तयज्ञाः

[1] L. Adds इति after the Sūtra.

[2] A., L. इत्येवं विग्रहं कृत्वा इत्येवं विग्रहं कुर्वताम् .

[3] L. व्यक्तव्यत्वमित्याचार्यो.

[4] This sūtra is not found in the Editions of the text either in the Bibliotheca Indica Series or Trivandrum Sanskrit Series. It should find its place after तथाज्यभागौ पाकयज्ञेषु १. ३. ५.

[5] This matter comes up after the following sūtra : तथाज्यभागौ पाकयज्ञेषु १. ३. ५. in this commentary.

[6] A. पाकारः.

[7] A. प्रसायामपि.

पाकयज्ञा इति[1]। कथं प्रशस्ता इति[2]। अल्पप्रयोगा बहुफला:[3]। किं फलम्। ये एते गर्भाधानादयः संस्काराः तैर्ब्राह्मण्यमवाप्यते। तस्मादेते प्रशस्ताः[4]। क पुनरयं प्रशंसायां दृष्टः।

पाकः पृच्छामि मनसाविजानन् (ऋ. वे. १. १६४. ५)

इति[5]।

यत्रा सुपर्णा अमृतस्य भागम् (ऋ. वे. १. १६४. २१)

इति च। किञ्चान्यत्। आज्यहोमानां चाप्यपाकयज्ञत्वे तन्त्रं न प्राप्नोति। इष्यते च। तस्मात् सर्वकर्मणां पाकयज्ञसंज्ञेति। तानि गृह्यकर्माणि पाकयज्ञसंज्ञानि भवन्ति। एवं कल्प्यते। यज्ञ इति चायं[6] परिमाणशब्दः। स जातौ कल्पते इति। कथम्। आचार्योपदेशात्। यदेकैकस्मिन् बहुवचनेन उपदेशं करोति॥

पाकयज्ञास्त्रयः। त्रिविधा इत्यर्थः। कुतः। हुताः प्रहुताः ब्रह्मणिहुताः इत्येकैकस्मिन् बहुवचननिर्देशात्। यदि हि त्रिविधत्वं न स्यात् एकवचनेन निर्देशं कुर्यात्। तस्मात् त्रिविधत्वमिति। पाकयज्ञा अल्पयज्ञाः प्रशस्तयज्ञा वा। दृष्टश्चोभयत्र पाकशब्दः। 'योऽस्मात् पाकतरः' इत्यत्राल्पत्वे पाकशब्दः। 'तं पाकेन मनसा अपश्यं' इति। 'यो मा पाकेन मनसा' इति च प्रशंसायाम्। तेन आज्यहोमेष्वपि पाकयज्ञतन्त्रं सिद्धं भवति। यदि हि पाकशब्दः पक्तौ वर्तेत आज्यहोमेषु तन्त्रं न स्यात्। इष्यते च। तस्मान्न तत्र वर्तते। प्रशस्तयज्ञा इत्युक्तम्। कथं प्रशस्तत्वम् उच्यते। यस्मादेतेषु संस्कारा उच्यन्ते। 'तैश्च

[1] A., L. इति च.

[2] A., L. प्रशंसेति.

[3] A. Between ब and हु a letter, perhaps ह, written and scored off.

[4] A. प्रशस्तात्.

[5] L. विजानिति.

[6] A. इति च चायं; the first च deleted by a few strokes above.

ब्राह्मण्यमवाप्यते । के पुनस्ते संस्काराः । गर्भाधानादयः । तस्मात् सर्वेषां पाकयज्ञत्वमिति यदुक्तं तत् सम्यक् ॥ (२)

कथं त्रिविधत्वमित्यत आह—

हुता अग्नौ हूयमाना अनग्नौ प्रहुता ब्राह्मणभोजने ब्रह्मणिहुताः[1] ॥

अनग्नौ हूयन्ते[2] ते प्रहुता नाम वेदितव्याः । ये एमवध्याहारं कुर्वन्ति तेषां किमुदाहरणम् । बलिहरणं सर्पबलिश्च । द्वयोर्वचनं नोपपद्यते[3] । एवंप्रकारा अन्येऽपि द्रष्टव्याः । होमाधिकाराद्यमध्याहारः । अन्ये पुनरन्यथा । अनग्नौ क्रियमाणानां कर्मणां प्रहुतसंज्ञेति । ब्रह्मयज्ञप्रभृतीनां सर्वेषां पाकयज्ञसंज्ञा साधिता भवति । तेन गृह्यकर्माणि । अपाकयज्ञसंज्ञं कर्म नास्ति । अत एव पाकयज्ञशब्दः पक्तौ न वर्तते । ब्राह्मणभोजने ब्रह्मणि हुता नाम वेदितव्याः । ब्राह्मणान् भोजयित्वा (१. २२. १६) इत्येवमादयः । एवमुपदेशात् त्रित्वे सिद्धे किमर्थं त्रिग्रहणम्[4] । चतुर्विधं माभूदिति । क्व दृष्टम् । चतुर्णां शास्त्रान्तरे दृष्टत्वात् । हुतः प्रहुतः प्राशितो ब्रह्मणि हुतश्च इति[5] । एवं शास्त्रान्तरे दृष्टं चतुष्कं प्रतिषेधति । तज्ज्ञापयति चतुर्विधा अपि भवन्तीति । किञ्चान्यत् । अविप्रतिषेधः शास्त्रान्तरे दृष्टो विधिः । इहापि ब्राह्मणप्रमाणमेतत् साधितम् ॥

[1] A. Only हुताः; L. has हुता इति.

[2] It seems a part relating to हुता अग्नौ is missing in the Mss.

[3] A. नोपद्यपते.

[4] A. त्रित्वग्रहणम् .

[5] The division found in various gṛhyasūtras is as follows:

Sāṅkhyāyana. हुत अहुत प्रहुत प्राशित. 1. 5. 1.
Pāraskara: the same. 1. 4. 1.
Jaimini: the same. 1. 1.

MANUSCRIPTS NOTES

I

VĀRARUCANIRUKTASAMUCCAYA

By DR. C. KUNHAN RAJA

THERE is a manuscript of this work in the Adyar Library. Practically no notice has till now been found given anywhere about this work. It is not found in the Catalogus Catalogorum of Aufrecht; it is not found in any catalogue till now known to me. I have made mention of this work in some Papers written by me[1] and in some of the recent annual Reports of the Madras University. The copy deposited in the Adyar Library is a manuscript on palm leaf written in Malayalam characters. It is a very old manuscript, so far as could be judged from the appearance of the manuscript. It is in a very decayed condition and the leaves are extremely brittle; the leaves get injured at every touch in handling the manuscript. The manuscript bears the shelf No. XIX-G-72 in the Library.

There is a modern transcript of the manuscript in the Library, and this bears the shelf No. XXXVIII-H-4. In describing the contents of the work it is better to give the page numbers to this

[1] Proceedings of the sixth session of the All-India Oriental Conference held in Patna, 1930, p. 536. Journal of Oriental Research, Madras, Vol. X, p. 267.
Dr. Sarup writes about this work in the Introduction to the last Volume of his edition of the commentary on the Nirukta by Skandasvāmin and Maheśvara, 1934, p. 26 and gives quotations from it as Appendix VI (pp. 599 to 606). He does not reveal the source of his information.

transcript, since it is easier to consult this, if any scholar wants to do so, than the old, decayed, palm leaf manuscript. In this description I always give reference to this modern transcript.

The work is mentioned as Vārarucaniruktasamuccaya in the colophons. There are four sections in the work called Kalpas and at the end of these Kalpas the colophon reads : iti vāraruce niruktasamuccaye .... I have not been able to find out any reference to this work in any later work in Sanskrit Literature. There is no information regarding Vararuci having written such a work. There is at present no way of finding out the identity of this Vararuci. A large number of Vararucis are known in Sanskrit Literature.

The work begins :

agnim vāyum tathā sūryam lokānām is'varān aham
namāmi nityam deves'ān nairuktasamaye sthitaḥ

athedānīm mandaprajñāvabodhanārtham mantravivaraṇam niruktam antareṇa na sambhavati. yata āha : athāpīdam antareṇa mantreṣv arthapratyayo na vidyate iti.

nāniruktārthavit kas'cin mantram nirvaktum arhati

iti ca vṛddhānus'āsanam. niruktaprakriyānurodhenaiva mantrā nirvaktavyāḥ. mantrārthajñānasya ca s'āstrādau prayojanam uktam :

yo 'rthajña it sakalam bhadram as'nute
nākam eti jñānavidhūtapāpmā.

iti. s'āstrānte ca yām yām devatām nirāha tasyās tasyās tādbhāvyam anubhavati iti ca. vedapadārthavivaraṇe ca bāhus'rutyam anveṣṭavyam.

bibhety alpas'rutād vedo mām ayam pracaliṣyati

iti vyāsavacanam. abahus'rutasyāpi kartṛvacanāt tathārthābhivādibhiḥ s'raddadhānasya jantor api iti sarasvatīsūktiguṇastuty asurā mudam kurvate. ato yathās'akti diṅmātram pradars'yate.

After this there is a fairly detailed commentary on the following vedic mantras :

				Page
1.	brahma jajñānam	Sāmaveda	I-321	2
2.	navo navo bhavati	Ṛgveda	X-85-19	7
3.	tad viṣṇoḥ paramam	,,	I-22-20	9
4.	s'atam in nu s'arado	,,	I-89-9	12
5.	aditir dyauḥ	,,	L-89-10	14
6.	yad asya karmaṇaḥ	Āpastamba S'rauta Sūtra	III-12-1	15
7.	ā pra drava	Ṛgveda	V-31-2	16
8.	ayā te agne	,,	IV-4-15	18
9.	enā vo agnim	,,	VII-16-1	18
10.	mamāgne varcaḥ	,,	X-128-1	20
11.	ṛdhyāma stomam	,,	X-106-11	21
12.	ava te heḷaḥ	,,	I-24-14	23
13.	ud uttamam varuṇa	,,	I-24-15	25
14.	sed agne astu	,,	IV-4-7	27
15.	udyan adya mitramaha	,,	I-50-11	28
16.	agniṁ vaḥ pūrvyam	,,	VIII-31-14	30
17.	syonā pṛthivi	,,	I-22-15	32
18.	abhi tvā deva	,,	I-24-3	33
19.	vis've devāḥ	,,	VI-52-13	34
20.	namo mahadbhyaḥ	,,	I-27-13	36
21.	sūryo no divas pātu	,,	X-158-1	38
22.	upa tvāgne	,,	I-1-7	39
23.	ayam te yoniḥ	,,	III-29-10	40
24.	upāvaroha jātavedaḥ	Taittirīyabrāhmaṇa	II-v-8-8	41
25.	abhi tvā s'ūra	Ṛgveda	VII-32-22	43
26.	na tvāvān anyaḥ	,,	VII-32-23	44
27.	uta naḥ priyā	,,	VI-61-10	45
28.	sajoṣā indra	,,	III-47-2	46
29.	sumaṅgalir iyam	,,	X-85-33	48

The first Kalpa ends on page 49. The colophon reads at the end of the first Kalpa: iti vāraruce niruktasamuccaye prathamaḥ kalpaḥ.

The second Kalpa begins at the bottom of p. 49 thus: pūrvasmin kalpe prakīrṇakarūpeṇa nirvacanakramaḥ pradarśanīyaḥ· idānīm jñātvā cānuṣṭhānaṃ ity uktatvān nityakarmavihitā mantrā vyākhyāyante. Then the following mantras are commented upon:

				Page
1.	mitrasya carṣaṇīdhṛtaḥ	Ṛgveda	III-59-6	50
2.	mitro janān yātayati	,,	III-59-1	55
3.	pra sa mitra marthaḥ	,,	III-59-2	57
4.	ā satyena rajasā	,,	I-35-2	60
5.	ud vayam tamasaḥ	,,	I-50-10	62
6.	ud u tyam	,,	I-50-1	63
7.	citram devānām	,,	I-115-1	65
8.	tac cakṣuḥ	,,	VII-66-16	67
9.	imam me varuṇa	,,	I-25-19	70
10.	tat tvā yāmi	,,	I-24-11	72
11.	yac cid dhi te	,,	I-25-1	74
12.	yat kiñ cedam	,,	VII-89-5	75
13.	kitavāso yad riripuḥ	,,	V-85-8	77
14.	āpo hi ṣṭha	,,	X-9-1	80
15.	yo vaḥ śivatamaḥ	,,	X-9-2	82
16.	tasmā aram	,,	X-9-3	83
17.	śam no devīḥ	,,	X-9-4	85
18.	īśānā vāryāṇām	,,	X-9-5	87
19.	apsu me somaḥ	,,	X-9-6	88
20.	āpaḥ pṛṇīta	,,	X-9-7	89
21.	idam āpaḥ	,,	X-9-8	90
22.	āpo adya	,,	X-9-9	90

The second Kalpa ends on p. 91 thus: iti sūktasya samastasyārthakathanam. Then follows the colophon: iti vāraruce niruktasamuccaye dvitīyaḥ kalpaḥ. The page ends here.

The third Kalpa begins on p. 92 thus: yasyai devatāyai havir gṛhītam syāt tām dhyāyed vaṣaṭkariṣyan iti śruter ataḥ param

darśapūrṇamāsayājyānuvākyā ājyabhāgaprabhṛti sviṣṭakṛtparyantā vyākhyāyante. Then the following mantras are commented upon:

				Page
1.	agnir vṛtrāṇi	Ṛgveda	VI-16-34	92
2.	tvam somāsi	„	I-91-5	94
3.	agniḥ pratnena	„	VIII-44-12	96
4.	juṣāṇo agniḥ	Taittirīyabrāhmaṇa	III-v-6-1	97
5.	soma gīrbhiḥ	Ṛgveda	I-91-11	98
6.	agnir mūrdhā	„	VIII-44-16	99
7.	bhuvo yajñasya	„	X-8-6	100
8.	prajāpate	„	X-121-10	102
9.	taveme lokāḥ	Maitrāyaṇīya Saṃhitā	IV-14-1	103
10.	agnīṣomā	Ṛgveda	I-93-9	105
11.	yuvaṃ etāni divi	„	I-93-5	106
12.	indrāgnī avasā	„	VII-94-7	108
13.	gīrbhir vipraḥ	„	VII-93-4	110
14.	endra sānasim	„	I-8-1	112
15.	pra sasāhiṣe	„	X-180-1	114
16.	vi ṇa indra	„	X-152-14	116
17.	mṛgo na bhīmaḥ	„	X-180-2	117
18.	mahān indro ya ojasā	„	VIII-6-1	120
19.	bhuvas tvam indra	„	X-50-4	121
20.	piprīhi devān	„	X-2-1	124
21.	agne yad adya	„	VI-15-14	126

The third Kalpa ends on p. 128 with the commentary on this last verse. The colophon at the end reads: iti vāraruce niruktasamuccaye tṛtīyaḥ kalpaḥ; this colophon is on p. 129.

The fourth Kalpa begins on p. 129 as:

ekatriṃśadvidham mantram yo vety ṛkṣu sa mantravit itivacanāt ekatriṃśadvidhā mantrā vyākhyāyante. Then the following mantras are commented upon:

[1] Here the manuscript is completely damaged and only a small bit remains.
[2] I have not been able to trace this.

With the commentary on this mantra the fourth Kalpa ends at the bottom of p. 176 and the colophon reads: iti vāraruce niruktasamuccaye caturthaḥ kalpaḥ.

After this colophon follow a few stanzas thus:

kalpais' caturbhir vyākhyātam sārabhūtam ṛcām s'atam
sahasram pañcas'atam s'lokënānuṣṭubhā kṛtam
sahasram pañcas'atam saṅkhyā granthasya kīrtitā
vistārabhītyā saṅkṣiptam tātparyārthāvabuddhaye
evam niruktam ālokya mantrāṇām vivṛtam s'atam
uktānuktaduruktāni cintayantv iha paṇḍitāḥ

Bhagavate yāskāya namaḥ. Om namo nārāyaṇāya. namaḥ s'ivāya. Here some stanzas from the Bṛhaddevatā are quoted. They are stanzas 35 to 39 (*a*) and stanzas 48 to 60 in the first chapter. The manuscript then closes.

The author at the end of the work speaks of having commented on 100 Ṛks and he speaks of the extent of the work as 1500 granthas. From the list given above it would be noticed that there are 103 mantras in the work distributed among the four Kalpas as follows:

First Kalpa	29	Mantras
Second Kalpa	22	,,
Third Kalpa	21	,,
Fourth Kalpa	31	,,
Total	103	,,

But it will also be noticed that in the fourth Kalpa there are two mantras which were already commented upon in earlier Kalpas and they are not actually commented upon again in the fourth Kalpa. They are:

No. 6 on p. 141; tac cakṣuḥ (Ṛgveda VII-66-16) already commented on in the second Kalpa as No. 8 on p. 67

No. 11 on p. 148; idam āpaḥ (Ṛgveda X-9-8) already commented on in the second Kalpa as No. 21 on p. 90.

No. 26 on p. 169 in the fourth Kalpa is a passage which I have not been able to trace. If we eliminate these three the number is one hundred. As for the number of granthas in the work, I have not been able to count the number of syllables with absolute accuracy; but on a fairly accurate calculation I find that the number of granthas is about one thousand and two hundred. Perhaps the author gave only a rough estimate.

The work has not been mentioned by any later author, so far as I am able to investigate. But the book quotes from a large number of authors and works, all early authors. As may be naturally expected the largest number of quotations is from the Nirukta of Yāska. The following are the quotations from Yāska:

	Page
1. yata āha: athāpīdam antareṇa mantreṣv arthapratyayo na vidyata iti	1
2. S'āstrādau prayojanam uktam: yo 'rthajña it sakalam bhadram as'nute nākam eti jñānavidhūtapāpmā iti; S'āstrānte ca yām yām devatām nirāha tasyās tasyās tādbhāvyam anubhavati iti	2
3. tathāhi: tatra nāmāny ākhyātajāni iti s'ā. . . . .[1] nairuktasamamayas' ca iti	3
4. na nirbaddhā upasargā arthān nirāhuḥ iti nirukta-bhāṣyakāravacanāc ca	4

[1] A bit broken in the manuscript.

	Page
5. yathārtham vibhaktīḥ sannamayet iti niruktakāravacanāc ca	4
6. atra āṅpūrvād gamer agras'abdo niruktaḥ	7
7. arthānityaḥ parīkṣeta iti bhāṣyakāra[1]	10
8. uktam ca bhāṣye : tam prajñayā stauti iti	24
9. agnir vasubhir(vasur ?) vāsava iti samākhyā. tasmāt pṛthivīsthānā iti bhāṣyakāravacanam	31
10. upasargavyatyayas' ca bhāṣyakāreṇa dars'itaḥ : athāpi nir ity eṣa sam ity etasya sthāne iti	35
11. tathā hi yāskasya niruktabhāṣyakārasya vacanam : sarveṣām bhūtānām dars'anārthāya iti	65
12. tathā coktam bhāṣyakāreṇa : yac ca kiñcit prabalhitam ādityakarmaiva tat iti	65
13. cid ity eṣo 'nekakarmā ; hi ity eṣo 'nekakarmā iti bhāṣyakāravacanāt	74
14. tathā coktam bhāṣyakāreṇa : sarvāsu devatāsv ais'varyam vidyate iti	
15. kurutanety anarthakā upajanā bhavanti iti bhāṣyakāravacanāt	82
16. yathārtham vibhaktiḥ sannamayet iti bhāṣyakāravacanāt	84
17. tathā ca niruktabhāṣyakāra āha : s'amanam rogāṇām yāvanam ca bhayānām iti	86
18. tathā hy uktam : athāsya sāṃstavikā devatā agniḥ somo varuṇa iti	108
19. putraḥ puru trāyate ; niparaṇād vā ; pun narakam ; tatas trāyate iti vā ity ācāryavacanam	113
20. tathā coktam : athāsya sāṃstavikā devatā indraḥ somo varuṇaḥ parjanya ṛtavaḥ iti	125
21. padakāreṇaitat padam nāvagṛhītam ; tathāpi bhāṣyakāravacanāt padakāram anādṛtyaitan niruktam (the word is sūnaraḥ in Ṛgveda VIII-29-1)	142

[1] The MS. has bhāṣyakāravan.

It will be noticed that the author refers to yāska in various ways, as Ācārya, Bhāṣyakāra, Niruktabhāṣyakāra, etc. In this connection the following references found in the book are of some interest:

		Page
1.	yonim : veter vaninpratyayāntasya varṇavyāpattyādinā yonis'abdo niruktaḥ	6
2.	candramāḥ cāyan pas'yan bhūtāni dravaty antarikṣam nirmātā codakasya iti dhātujatvam pradars'itam	8
3.	prakaraṇavas'a eva viniyoktavya iti bhāṣyakāravacanam.	52
4.	aṃhaḥs'abdo hamantar (hanter) niruddhopādher (nirūḍhopadhād) viparītākṣaro 'sunpratyayānto niruktaḥ	59
5.	joytiḥ : dyuter ādivarṇavyāpattyā ktinpratyayāntasya jyotiḥs'abdo niruktaḥ	62
6.	udakam iti hiraṇyam ucyate iti bhāṣyakāravacanāt	142

(*To be continued*)

II

THE NṚSIMHA CAMPŪ OF DAIVAJÑA SŪRYA PAṆḌITA

AND

THE NṚSIMHAVIJÑĀPANA OF S'RĪ NṚSIMHĀS'RAMIN

By V. RAGHAVAN, M.A., PH.D.

ON p. 191 *b* of Volume I of the Adyar Mss. Catalogue (1926) is found the entry: "नृसिंहविज्ञापनम्—नृसिंहाश्रममुनिकृतम् . 10 E 31 दे 36". This Nṛsimhavijñāpana struck me as a little known work of the well known Advaita writer, Nṛsimhās'ramin, the pupil of Gīrvāṇendra Sarasvatī and Jagannāthās'ramin, and the author of the Bhedadhikkāra and other Advaita works. From the Maṅgala s'lokas in his works, it is plain that 'Nṛsimha' was his favourite deity and it

is but natural to expect a hymn on his favourite deity, by Nṛsimha. It is also bound to be of greater interest to the student of philosophy, as a Stotra by an Advaitin, since it is bound to be an exposition of Advaitic principles in the garb of a hymn. It was with this curiosity that I examined this MS. when I found that the MS. really contained, not one work in full, but two works, the former without its latter part and the latter without its former part. The latter work is Nṛsimhāśramin's Nṛsimhavijñāpana and the former is a Kāvya on the same deity, Nṛsimha, a Campū *viz.*, the Nṛsimha Campū by the poet, philosopher and astronomer, Sūrya Paṇḍita.

The Nṛsimha Campū of Daivajña Sūrya Paṇḍita is not an unknown work. Aufrecht notices five MSS. of it in his three volumes: two complete MSS. of the India Office, numbers 4051 and 4052; Weber, I, pp. 156-157, No. 539 which is an incomplete MS. running up to the beginning of Ucchvāsa four only; a MS. in II, 88 of Bühler's report of MSS. in Gujarat etc.; and a complete MS. in R. G. Bhandarkar's Lists of Skr. MSS. in Private Libraries in the Bombay Presidency, No. 273. To these we have to add now this incomplete MS. in the Adyar Library.

Sūrya Paṇḍita describes himself as an expert in music, poetry and drama. (सङ्गीतागमकाव्यनाटकपटुः) He was a versatile genius. His chief contribution is to the Sciences of astronomy and mathematics. Besides his original works and commentaries on astronomy, astrology and mathematics, Sūrya wrote in poetics the Bālabodhikā, a commentary on Deveśvara's Kaviśikṣā called Kavikalpalatā; two Kāvyas, the Rāmakṛṣṇaviloma Kāvya with a gloss and the Nṛsimha Campū; a commentary on the Amaruśataka, named Śṛṅgārataraṅgiṇī; a Bhaktiśataka which seems to be a devotional composition and two works in Advaita, a Ṭīkā on the Bhagavad Gītā named Paramārthaprapā [1] and another Ṭīkā on the Vedānta śataślokī. Besides these two, Sūrya has written a third work in Advaita, *viz.*,

[1] This gloss on the Gītā is interesting for the extracts from the Rāvaṇabhāṣya on the Ṛgveda which it contains. These extracts were collected together by Fitz-Edward Hall, on pp. 129-134 in the Journal of the Asiatic Society of Bengal for 1862.

the Prabodhasudhākara. This work is available in print as one of the minor works of S'aṅkara and there are some MSS. which ascribe it to S'aṅkara. But it is really a work of Sūrya Paṇḍita as other MSS. say and, Sūrya himself mentions it as one of his eight works in the verse at the end of his Sūryaprakās'a Bījavyākhyā (India Office 2823) written in 1541 A.D. and his commentary on the Līlāvatī, the Gaṇitāmṛtakūpikā, written in the same year or the next. When Sūrya wrote his former work, he was 31 years old. Before this time, *i.e.*, 1541 A.D., he had written 8 works. Among these are two Kāvyas and one Adhyātmas'āstra-work named Bodhasudhākara.

काव्यद्वयं प्रौढधीः
सूर्यो बोधसुधाकराख्यमकरोदध्यात्मशास्त्रेऽष्टमम् ॥

See 10 Catalogue, Eggeling, p. 1005 *a*.

The Vedāntic work referred to here is the Prabodhasudhākara now wrongly attributed to S'aṅkara. In Vol. I, p. 353 *a*, Aufrecht notices a Prabodhasudhākara of a Dinakara and with reference to this, remarks in Vol. II, p. 79 *a*: "The attribution to Dinakara, as indicated in CC.I., is uncertain." There is no Dinakara separate from Sūrya; Dinakara means Sūrya. The author, Sūrya Paṇḍita, refers to himself by that synonym at the end of his Prabodhasudhākara. See 10 Eggeling, p. 752 *a*.

The two Kāvyas referred to by Sūrya in the verse quoted above are his Rāmakṛṣṇaviloma Kāvya and the Nṛsimha Campū. The other works, Sūrya must have written after his 31st year. The author was the son of Jñānarāja and grandson of Nāganātha. He was the descendent of one Rāma who was patronised by king Rāma of Devagiri. His native place was Pārthapura in the Vidarbhas at the confluence of the Godāvarī and the Vidarbhā rivers.

The Nṛsimha Campū describes the story of the incarnation of Viṣṇu as Nṛsimha to kill the demon Hiraṇyakas'ipu and to bless His devotee, Prahlāda, the demon's son. In this composition, the poet illustrates the nine Rasas also.

कुतो रसनिरूपणं त्रिघटिकावतारः कुतः
ततो मम मतिः क च क चरितं जगत्स्वामिनः। etc.

The story proper begins only in Ucchvāsa 2: आसीद्दैत्यकुले हिरण्यकशिपुः etc. Ucchvāsa 2 ends on p. 7*a* of the Adyar MS. The story has been taken now upto the demon striking the pillar. There is at once the manifestation of Nṛsimha. From here begin the illustrations of the nine Rasas. The Rasas are taken from Bhayānaka which Rasa is the first to be realised by those present there, when Nṛsimha manifested Himself. Then come Vīra and Bībhatsa. Here occurs a break in the MS. and the rest of the work is lost. From the MS. described by Weber, we find that in the beginning of ch. iv, the author is illustrating Adbhuta.

The contents of the first Ucchvāsa are interesting. Here the author first refers to his parentage and the work he had undertaken. Then on p. 2*b*, the author bows to his Guru *Gīrvāṇendragiri*. Then, the mountain in which Lord Nṛsimha resides is bowed to and described as the Guru of his Guru, Gīrvāṇendragiri. This Gīrvāṇendra must be the same as one of the two Gurus of Nṛsimhās'ramin. Thus Sūrya Paṇḍita must have been a co-student of Nṛsimhās'ramin under Gīrvāṇendra. Nṛsimhās'ramin wrote his Tattvaviveka at Puruṣottamapura in 1547 A.D. Sūrya Paṇḍita must have been born in 1510 A.D. and continued to write up to the third quarter of the century; for he had written only eight of his works in 1541 A.D., when he was 31 years old. The whole group of writers, Gīrvāṇendra, Jagannāthās'rama, Sūrya Paṇḍita, Nṛsimhās'ramin and Nārāyaṇās'rama, worshipped the form Nṛsimha as its favourite deity. Hence it was that Sūrya wrote the Kāvya, the Nṛsimha Campū. The close contact between Nṛsimhās'ramin and Sūrya Paṇḍita is borne out by this MS. at Adyar which contains the Nṛsimhavijñāpana of the former and the Nṛsimha Campū of the latter. A similar case is the MS. in the Calcutta Sanskrit College, Vol. III, No. 75, which contains two works, of which the former seems to be a fragment of Nṛsimhās'ramin's

commentary on the Saṁkṣepa S'ārīraka of Sarvajñātman and the latter, Sūrya's Prabodhasudhākara wrongly ascribed to S'aṅkara.

MSS. of the Nṛsimhavijñāpana are very rare. The work is, however printed. There seems to be a MS. of it in the Sarasvatī Bhavana, Benares, besides this incomplete MS. at Adyar. On the basis of the former MS., the work has been edited by MM. Gopinath Kavirāj, M.A., in the Prince of Wales Sarasvatī Bhavana Texts, No. 52.

The work contains 246 verses. But in the Adyar MS. we have only the portion beginning from the end of verse 146. The sheets of the MS. are however continuously numbered.

The 243rd verse, at the end of this work, is interesting. It says that Nṛsimhās'ramin composed this philosophical hymn at the request of Rāmacandra, son of Nṛsimha S'eṣa.

नृसिंहविज्ञापनमेतदित्थं नृसिंहनाम्ना यतिना व्यधायि ।
नृसिंहशेषात्मजरामचन्द्रसंप्रार्थनावर्जितमानसेन ॥

Who are these two persons, Nṛsimha S'eṣa and Rāmacandra? The name Nṛsimha S'eṣa at once reminds us of the S'eṣas of Benares. It is well known that Nṛsiṁhās'ramin stayed for long at Benares. He wrote his Tattvaviveka in 1547 A.D. at 'Puruṣottama pura (Pūri), and he wrote his own commentary on it, the Tattva-viveka dīpana or Advaitaratnakos'a in the next year (1548 A.D.) at Īs'varapura, *i.e.*, Benares.[1]

Regarding the date of Nṛsimhās'ramin, the following hitherto unmentioned external data can be taken : Agnihotrasūri, who commented on Nṛsimhās'ramin's Advaitaratnakos'a, was in the court of Maṭli Yallamarāzu of Cudappa, who was a contemporary of Veṅkaṭapatirāya (son of S'ri Raṅgarāya) who ruled between C. 1592-5 and 1614, and whose brother Matli Anantarāya's inscriptions are dated 1598 A.D. and 1605 A.D. One of Nṛsimhās'ramin's Guru, Jagannāthās'rama, is mentioned with respect by Viṭṭhala, grandson of Rāmacandra, at the end of his Prasāda on Rāmacandra's Prakriyākaumudī. जगन्नाथाश्रमं वन्दे यतिवेदान्तकोविदम् । etc. p. 798, Pt. 2. Bom. Sks. and Prā. Series Edn. Viṭṭhala's father, Nṛsimha, had prepared a copy of his father's Prakriyākaumudī in 1423 A. D. (Bendall, Br. Mu. Cat. p. 145). Viṭṭala must be assigned therefore to the second half of the 15th century and probably, he lived also in the beginning of the 16th. Thus Jagannāthās'rama is to be assigned to about 1500 A.D.

There is one S'eṣa Rāmacandra who has commented upon his ancestor S'eṣa Kṛṣṇa's Dharmānubandhi S'loka Caturdas'ī.[1] But he is not only later but is also the son of S'eṣa Gopīnātha. We know of a S'eṣa Rāmacandra who has written a commentary on the Naiṣadha. He describes himself as the pupil of S'eṣa Nārāyaṇa but does not mention his father's name.[2] There is a S'eṣa Nārāyaṇa who is the second son of S'eṣa Kṛṣṇa who flourished about 1600 A.D.[3] It is not therefore possible that the Rāmacandra mentioned by Nṛsimhās'ramin is the Rāmacandra who commented on the Naiṣadha and who was perhaps a pupil of the son of S'eṣa Kṛṣṇa. The only other S'eṣa Rāmacandra we now know is the grandfather of S'eṣa Kṛṣṇa, *i.e.*, father of S'eṣa Nṛsimha, the author of the Govindārṇava,[4] in the writing of which, the son, S'eṣa Kṛṣṇa, also seems to have had a part. The work might have been written between 1550 and 1600 A.D. or earlier even in the first half of the 16th century. Nṛsimha's father and Kṛṣṇa's Grandfather, Rāmacandra, who is described as a great scholar in many S'āstras, may be assigned to about 1500. We do not know the name of this Rāmacandra's father; it might have been Nṛsimha, because Rāmacandra's son has that name and usually the grandfather's name is given to the grandson. It is likely that it is this Rāmacandra who was a friend and contemporary of Nṛsimhās'ramin and requested him to write the Nṛsimhavijñāpana.

---

[1] Princess of Wales Sarasvatī Bhavana Texts, No. 22, 1927.

[2] This S'eṣa Rāmacandra also makes obeisance to the deity Nṛsimha at the beginning of his commentary on the Naiṣadha. See PPS. 3690. S'l. 2.

[3] A Ms. of S'eṣa Kṛṣṇa's S'ūdrācāras'iromaṇi is dated 1591 A.D (P.V. Kane, His. Dha. S'āsṭ I. p. 641 *b*).

[4] The author of this work also makes obeisance to 'Nṛsimha'.

REVIEW

The Child in Ancient India, by Kamalabai Deshpande, Ph. D. Price Rs. 2. S. N. D. T. Women's College, Poona 4.

This is the Thesis submitted by the author for the Degree of Doctor of Philosophy in the Prague University. In this work the author describes the nine Saṃskāras or purificatory ceremonies which a child receives according to the Ritual Texts of the Hindus. She has studied for this purpose the twenty texts on Domestic Rituals available in print. She has made a good analysis of the texts (known as Gṛhyasūtras) and made a very clear presentation of the complicated rituals. The book contains about 225 pages. After an Introduction of 4 pages, there follows the book in 18 chapters. The first three chapters have the headings: What is a Saṃskāra? The Origin and Development of Saṃskāras; The Number of Saṃskāras. Then nine chapters follow describing the Saṃskāras, namely, garbhādhāna, Puṃsavana, Sīmantonnayana, Jātakarma (Pt. I), Jātakarma (Pt. II), Nāmakaraṇa, Niṣkramaṇa, Annaprāśana and Cauḷa. Then there are four chapters giving some general discussion of the ceremony of Upanayana and describing the ceremony. The next chapter is study on the Gṛhyasūtras and the last is a consideration of the problem of child marriage. The author has shown a real grasp of the texts and the subject, and her judgments are always characterised by moderation and caution. The appendices are very useful. The book is quite worthy of an Indian scholar. There is a short Foreword by Prof. M. Winternitz of the Prague University, in which the learned professor speaks appreciatively of the work.

K. R.

THE ADYAR LIBRARY ASSOCIATION

ON 1st January 1936, Dr. G. S. Arundale, President of The Theosophical Society, formally announced the establishment on this day of the Adyar Library Association, in grateful memory of the Founder of the Adyar Library, Colonel Henry Steele Olcott.

RULES OF THE ADYAR LIBRARY ASSOCIATION

I. The Association shall be called the Adyar Library Association.

II. The general object of the Association shall be to develop the Adyar Library as the International Centre for Eastern and Western cultural studies and researches in the light of Theosophy—"cultural" taken in its broadest sense as including Philosophy, Science, Religion and Art.

III. For the furtherance of this object the Association is:

1. To collect and preserve the necessary books and manuscripts for the Adyar Library;
2. To erect, furnish, and maintain the required buildings for the Adyar Library;
3. To publish a Quarterly Bulletin, and such other writings and studies as are deemed conducive to the general object;
4. To establish Fellowships and Scholarships;
5. To hold regular meetings and conferences, at least once a year;
6. To receive and administer donations and subscriptions;
7. To do all other things judged conducive to the general object.

IV. There shall be three classes of Membership: (1) Ordinary Members, who pay an annual subscription of Re. 1; (2) Corporate Members, who pay an annual subscription of Rs. 6; (3) Life Members, who donate Rs. 600. The Corporate and Life-Members shall receive the *Adyar Library Bulletin* gratis.

V. The Association shall be administered by a Board, consisting of the President of The Theosophical Society as President, the Director of the Adyar Library as Vice-President, and of a Secretary and Treasurer, appointed by the President of The Theosophical Society. The Board may co-opt other members.

THE ADYAR LIBRARY

Director : Dr. G. Srinivasa Murti, B.A., B.L., M.B. & C.M., Vaidyaratna

Jt. Director and Curator for Western Section :
A. J. Hamerster

Curator for Eastern Section :
Prof. C. Kunhan Raja, M.A., D.Phil. (Oxon.)



BRAHMAVIDYĀ

THE ADYAR LIBRARY BULLETIN

Editor : PROF. C. KUNHAN RAJA, M.A., D.PHIL. (OXON.)

Rates of Subscription :

Life Subscription Rs. 100
or $ 50
or £ 10

		Per Annum	Single Copy
India (Burma & Ceylon)	...	Rs. 6	Rs. 2-8
U. S. A.	...	$ 3	$ 1.25
British Empire	...	Sh. 12	Sh. 5
Other Countries	...	Rs. 9	Rs. 3-8

All Communications to be addressed to :

THE DIRECTOR,
Adyar Library,
Adyar, Madras S., India.